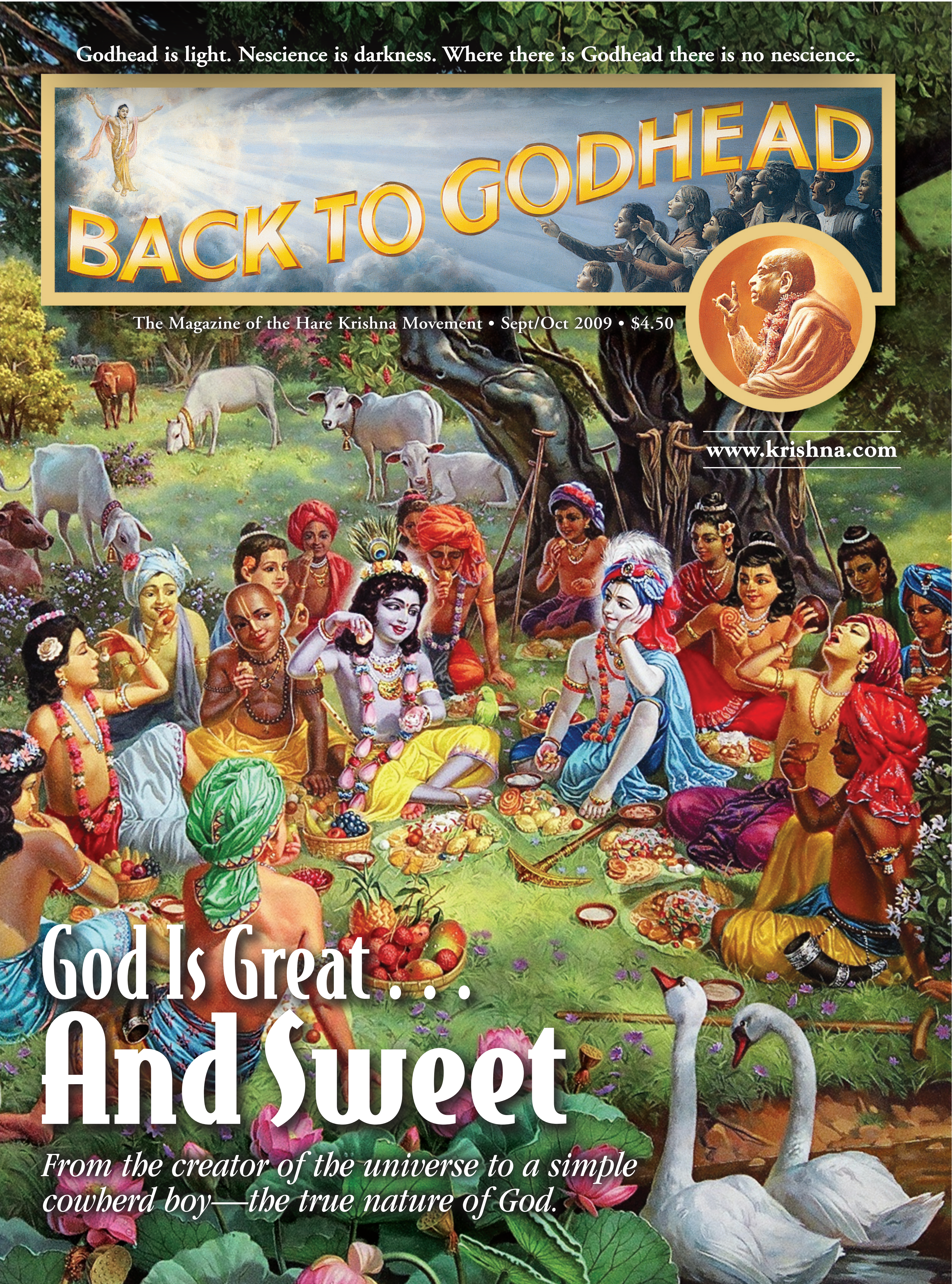
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement • Sept/Oct 2009 • $4.50

www.krishna.com



God Is Great . . . And Sweet

From the creator of the universe to a simple cowherd boy—the true nature of God.

Assisting you in your quest for the Absolute Truth

Back to Godh

Founded 1944 • Vol. 43, No. 5 • September / October 2009

FEATURES

Founder's Lecture

6 **From Ignorance to Enlightenment**
Śrīla Prabhupāda explains that for true success in life one requires the guidance of a genuine guru.

12 **Global Environmental Management And the Vedic Triguṇa**
A Ph.D. candidate uses the concept of the three modes of material nature to investigate the quality of consciousness of environmental scientists.

20 **God Is Great—and Sweet**
The all-powerful creator delights in loving, familiar exchanges with His intimate devotees.

26 **Do or Die with Jaya Vijaya**
A devotee finds that his martial arts training fits well with his practice of Kṛṣṇa consciousness.

31 **Sense Gratification: An Essay in Pathology**
Contrary to what we may be inclined to think, pleasure does not equal happiness.

34 **Fire: A Meditation**
We can learn to appreciate Kṛṣṇa's presence through His energies, including fire, which is always with us in one form or another.

Hare Kṛṣṇa People

46 **A Vision from the Heart**
Blind from childhood, a man discovers devotional service to Kṛṣṇa and a taste for chanting His names.

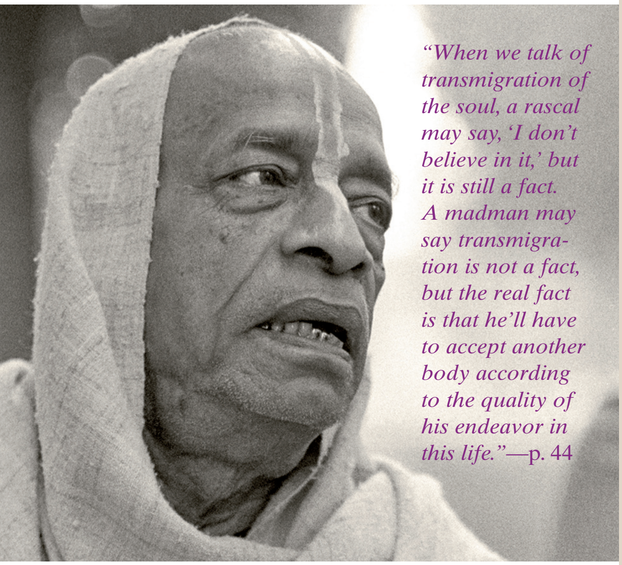
53 **Kṛṣṇa's Perfect Timing: Revealing a Covered Devotee**
A devotee examines his own life in the light of Kṛṣṇa's teachings about aspiring transcendentalists.

ead

DEPARTMENTS

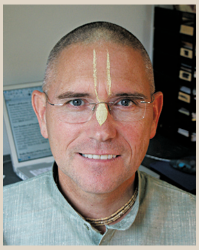
Letters 4
Glossary 11
Calendar 17
In Your Own Words 18
Hare Kṛṣṇa Mahā-Mantra 25
Book Section:
Śrīmad-Bhāgavatam 39
The Lord Appears Before Dhruva
Śrīla Prabhupāda Speaks Out 43
Live Simply and Chant Hare Kṛṣṇa
e-Krishna 49
The Vedic Observer 50
Centers Around the World 59
From the Editor 62
The Truth of Goodness
The Krishna.com Store 63
Vedic Thoughts 67

COVER In Goloka Vṛndāvana, the highest spiritual abode, Lord Kṛṣṇa enjoys lunch with His friends the cowherd boys. Please see the article on Kṛṣṇa's greatness and sweetness beginning on page 20. (Painting by Mukunda Murāri Dāsa.)



"When we talk of transmigration of the soul, a rascal may say, 'I don't believe in it,' but it is still a fact. A madman may say transmigration is not a fact, but the real fact is that he'll have to accept another body according to the quality of his endeavor in this life."—p. 44

WELCOME



THIS ISSUE contains several articles having to do with the lives of Hare Kṛṣṇa devotees. To write her Ph.D. thesis, Padma Devī Dāsī, from Australia, turned to the *Bhagavad-gītā*. She examined Australian environmental scientists in the light of Kṛṣṇa's teachings on the three modes of material nature. Her article "Global Environmental Management and the Vedic Triguṇa" reveals what she discovered.

Satyarāja Dāsa has written about another Australian devotee in "Do or Die with Jaya Vijaya"—that's Jaya Vijaya Dāsa. He runs a martial arts school where he mixes in basic lessons on Kṛṣṇa consciousness.

In "A Vision from the Heart," Murāri Gupta Dāsa, from *Back to Godhead's* India office, reports on a blind devotee whose attraction to chanting Kṛṣṇa's names is a source of inspiration for all those around him.

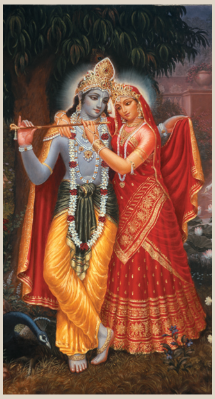
In "Kṛṣṇa's Perfect Timing: Revealing a Covered Devotee," Karṇāmṛta Dāsa writes that his early life gave no hint that he would become a Kṛṣṇa devotee. But his transition makes sense, he says, when one considers Lord Kṛṣṇa's teaching that even death cannot destroy one's spiritual progress.

Along with Śrīla Prabhupāda's lecture and two Vedic Observer pieces, articles by Ravīndra Svarūpa Dāsa, Ūrmilā Devī Dāsī, and Caitanya Caraṇa Dāsa round out the issue.

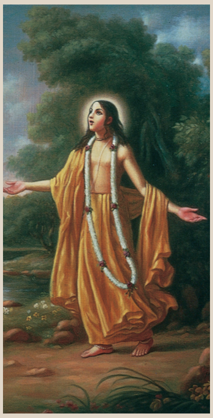
Hare Kṛṣṇa.—*Nāgarāja Dāsa, Editor*

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

BACK TO
GODHEAD
*The Magazine of the
Hare Krishna Movement*

FOUNDER (under the direction of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda) **His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda**

EDITOR Nāgarāja Dāsa • **ASSOCIATE EDITORS** Drutakarmā Dāsa, Satyarāja Dāsa, Ūrmilā Devī Dāsī, Viśākhā Devī Dāsī • **EDITORIAL ASSISTANT** Madhava Smullen • **DESIGN / LAYOUT** Yamarāja Dāsa • **PROOFREADERS** Gadāgraja Dāsa, Keśīhanta Dāsa, Kṛṣṇa-kṛpā Dāsa, Lalitā-sakhī Devī Dāsī, Mahāmāyā Devī Dāsī • **ARCHIVES** Ekanātha Dāsa • **CUSTOMER SERVICE** Ijya Dāsa, Lokasākṣinī Devī Dāsī, Raṅgavallī Devī Dāsī, Rūpa Mañjarī Devī Dāsī, Śālagrāma Śilā Devī Dāsī • **CIRCULATION** Krishna Lila • **ACCOUNTS** Puṇya Kīrti Dāsa • **WEBSITE** Jivana Wilhoit, Manu Kaseder, Prāṇadā Devī Dāsī, Uddhava Marcotte

INDIA: **PUBLISHER** Yudhiṣṭhira Dāsa • **PRODUCTION** Sac-cid-ānanda Dāsa, Sundara Rūpa Dāsa • **GENERAL MANAGER & CIRCULATION** Pāṇḍurāṅga Dāsa • **ACCOUNTS** Sahadeva Dāsa • **SUBSCRIBER SERVICES** Mañjarī Devī Dāsī

EDITORIAL OFFICES Send editorial correspondence to BTG, P. O. Box 430, Alachua, FL 32616, USA. Phone: (386) 462-7794. E-mail: editors@krishna.com. Or BTG, 3rd Floor, 302, Amrut Industrial Estate, Western Express Highway, Mira Road (E), Mumbai 401104, India. Phone: (022) 32556701. E-mail: btgindia@pamho.net

SUBSCRIPTIONS *Back to Godhead* is published six times a year. For a one-year subscription (US and Canada) send $19.95 to BTG, P. O. Box 430, Alachua, FL 32616, USA. Or call toll-free: 1-800-800-3284. For subscriptions **outside the US and Canada** add $10. Payment in US funds (payable on a US bank) must accompany your order. **In the UK** send £18.99 to BTG UK Ltd., Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts. WD2 8EZ. **In South Africa** send R240 to Back to Godhead, P. O. Box 56003, Chatsworth 4030.

SUBSCRIBER SERVICE To change your address or clear up any questions about your subscription, write to BTG Service Center, P. O. Box 430, Alachua, FL 32616, USA. Or call 1-800-800-3284. Or e-mail btgsubs@krishna.com. We can answer your questions faster if you send a recent mailing label or invoice. Please allow eight weeks for changes to show on your mailing label. **PREPRESS & PRINTING** Interprint, Clearwater, Florida, USA

© 2009 The Bhaktivedanta Book Trust International. All rights reserved. (Trustee for The Bhaktivedanta Book Trust: Svavāsa Dāsa.)

Back to Godhead (ISSN 0005-3643, USPS 604-170) is published bimonthly (six times a year) for $19.95 per year by Back To Godhead, 18024 NW 112th Blvd., Alachua, FL 32615. Periodicals postage paid at Alachua, Florida, and additional mailing offices.

CANADA POST AGREEMENT #: 40612608
POSTMASTER: Send address changes to Back to Godhead, P. O. Box 430, Alachua, FL 32616.
Canada Returns to be sent to Bleuchip International,
P. O. Box 25542, London, ON N6C6B2

Letters

Kṛṣṇa Above Viṣṇu

I refer to the letters column in the May/June 2009 issue of *Back to Godhead.* You have mentioned that Kṛṣṇa is above Brahmā, Viṣṇu, and Śiva. Now, I have read that Kṛṣṇa is one of the ten avatars, or incarnations, of Viṣṇu. How can Kṛṣṇa be above Viṣṇu?

J. Partha
Via the Internet

Our reply: The *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*) is to be consulted in answering this question. It was written by Śrīla Vyāsadeva in his maturity under the direction of his guru, the great saint Nārada Muni. It is thus more authoritative than other Vedic books. It explains that Kṛṣṇa is not just another avatar. After a list of avatars, *Śrīmad-Bhāgavatam* (1.3.28) says,

"All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. . . ."

There is also evidence in the *Bhagavad-gītā* (7.7), where Kṛṣṇa states, "There is no truth superior to Me," and later (10.8), when He says, "Everything emanates from Me." Also, that Kṛṣṇa shows the universal form and the Viṣṇu form to Arjuna in Chapter 11 demonstrates that He is superior to these other forms.

From these two scriptures one can make a good case for Kṛṣṇa being superior to all forms of Viṣṇu.

Rectifying Mistakes

I am an American-raised Indian who has been vegetarian for fourteen years. I took a vow to the Lord two or three years ago to give up eggs. Unfortunately I broke this vow when I ate some veggie burgers that contained egg whites being given away for free at the university I attend. I also ordered a vegan burger from a popular restaurant, and the waitress accidentally gave me a real burger. I bit into the beef and swallowed it before realizing it was animal flesh.

I feel bad for the animals and would like to set everything straight. What do our scriptures recommend that I do?

Ravi
Via the Internet

Our reply: The best remedy for both purposeful and accidental impious activities in this age is to sincerely chant the Hare Kṛṣṇa *mahā-mantra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

If you are already daily chanting a fixed number of rounds of the Hare Kṛṣṇa *mahā-mantra,* then nothing else is required other than a truly repentant attitude, which is evident by your e-mail.

Often devotees will also read a chapter of *Bhagavad-gītā* in such situations as a special offering of love to Lord Kṛṣṇa.

The Advent of Humans

I wish to know approximately how long ago the human generation started. Some of my friends say it started only six thousand years ago. They say that the oldest book is the *Ṛg Veda,* which is only four thousand years old.

Soman Kokkaraveetil
Via the Internet

Our reply: Although the *Ṛg Veda* was compiled by Śrīla Vyāsadeva at the beginning of Kali-yuga, some 5,000 years ago, prior to this time the *Veda* existed in an oral tradition and was passed down from spiritual master to disciple. So one cannot use the supposed age of the *Ṛg Veda* to determine the beginning of mankind.

We learn from the *Vedas* that Lord Kṛṣṇa, in His form as Garbhodakaśāyī Viṣṇu, is the origin of Lord Brahmā at the time of the creation of the universe and that from Brahmā all the various species are generated according to the Lord's direction. This knowledge refutes the Darwinian conception that mankind's origin resulted as a result of evolutional development. The human species has existed from the beginning of the creation of the universe.

All this is described in the Second Canto of *Śrīmad-Bhāgavatam,* the cream of all Vedic knowledge.

How to Surrender?

I have experienced a blast of knowledge from Kṛṣṇa. But I am unable to comprehend much of it, as there are a lot of books but I can read only one at a time. How do I surrender unto Kṛṣṇa? I have the urge to understand Him, but currently I am not in the association of any devotees, I live quite far from the temple, and I am not yet initiated.

Milan Kalra
Via the Internet

Our reply: Your studies should primarily focus on Śrīla Prabhupāda's *Bhagavad-gītā As It Is* and the *Śrīmad-Bhāgavatam.* By reading these books daily and chanting the *mahā-mantra* a fixed number of rounds, you will make steady progress in your spiritual life. Daily devotional practice is most important for developing practical knowledge of Lord Kṛṣṇa. Reading many books is not so important. Try to fully value and understand the spiritual knowledge contained in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.*

Using Everything for Kṛṣṇa

How can we become so sincere and determined in Kṛṣṇa consciousness that we use everything we have for Kṛṣṇa's service?

Reena
Via the Internet

Our reply: Our service to Kṛṣṇa will naturally improve simply by engaging in the processes of Kṛṣṇa consciousness. The more we perform the nine processes of devotional service as recommended by Prahlāda Mahārāja—hearing, chanting, remembering, and so on—the more our enthusiasm, steadiness, determination, and taste for advancing in spiritual life will grow. Kṛṣṇa consciousness is not artificial; it is a natural practice that enriches our heart.

The practice of Kṛṣṇa consciousness centers on our steady, attentive, heartfelt calling out to Kṛṣṇa by chanting the *mahā-mantra.* As we become fully devoted to the regulated daily chanting of Hare Kṛṣṇa, all good qualities and attributes will embellish our spiritual practice and advancement.

Replies were written by Krishna.com Live Help volunteers. Please write to us at: BTG, P. O. Box 430, Alachua, FL 32616, USA. E-mail: editors@krishna.com.

Krishna.com Bhakti Academy

Krishna.com
Namaste

This is the Krishna.com eLearning center.
We are currently offering a *Bhagavad-gītā* course.
(See course description for more information.)

Main Menu
How to register.
Krishna.com homepage.
What is Moodle?

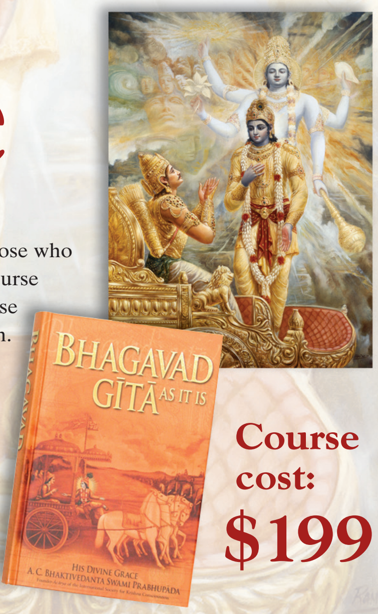
- Live shows
- Discussions
- Quizzes
- Study guide

Bhagavad-gītā e-course

"The Essential Teachings of Lord Krishna"

Krishna.com is now offering a 19-week *Bhagavad-gītā* e-course for those who would like to learn more about the teachings of Lord Krishna. The course covers one chapter of *Bhagavad-gītā* per week. You can take the course in the comfort of your home with a computer and Internet connection. Students will have the opportunity to watch live shows, ask questions, work with fellow students in online forums, take quizzes, write essays, and more. Students will learn to apply the essential teachings of Lord Krishna in their everyday lives. Graduates will receive a certificate of completion from the Krishna.com Bhakti Academy. The course costs $199 and includes a standard print edition of *Bhagavad-gītā As It Is* along with a complete audiobook.

If you are interested in participating in this e-course, please email gita@krishna.com.


BHAGAVAD GĪTĀ AS IT IS
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Course cost: $199

FOUNDER'S LECTURE

Vrindavan, India—October 27, 1976

From Ignorance to ENLIGHTE

To avoid the defeat of our life plans, we must learn the spiritual science from a genuine guru.

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-*Ācārya* of the International Society for Krishna Consciousness

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ

"As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called *karmātmaka,* colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body."

—*Śrīmad-Bhāgavatam* 5.5.5

IT IS QUITE NATURAL that whatever you do, your mind will be absorbed in that business. That is called *karmātmakam.* Therefore our mind should be engaged always in Kṛṣṇa. Then we can be relieved from *śarīra-bandhaḥ,* the bondage of the material body. Unfortunately, there is no education to tell us that the material body is a great impediment to our progress in life. In the Vedic civilization, the material body is condemned everywhere. People do not understand this point.

In the state of bondage, whatever you do for so-called material progress is not progress. It is *parābhavaḥ,* defeat. People are so busily engaged throughout the day and night. They are making material progress, but it is not progress. It is regress. But they do not know that. Why? *Abodha-jātaḥ:* born in ignorance.

Yāvan na jijñāsata ātma-tattvam means "as long as one does not inquire into the nature of the self and God." Where is such inquiry today? Nobody inquires because they have no information. Even big, big professors think we have a body by chance and as soon as the body is finished, everything is finished. That means they do not know *ātma-tattvam.* On the basis of this misconception of life they are inventing so many "isms."

This morning we were talking about the attempt to find a cure for leprosy. That is good, but why should there be leprosy? That they do not know. Why is one man suffering from leprosy and another man not suffering? Is there no arrangement behind it? Who is making this arrangement? So

Photo by Bali Mardan Dāsa

unless there is some arrangement, how is it happening?

People do not inquire about such things. They are dull, just like trees. A tree cannot inquire, “Why are you cutting me?” Modern human civilization is like that. Therefore whatever plans people make become baffled, become useless after some time—*parābhavaḥ*—because they do not know what plan they should make. Like children they are thinking, “If I play like this, it will be very nice.” So they engage in one type of playing, and then change to another type of playing, because they do not know what kind of plan should be made.

You must be ready to serve the guru. Then you have the right to ask questions. Otherwise not.

Buddha’s Inspiration

From *abodha,* ignorance, one has to be brought to the platform of *bodha,* enlightenment.

Lord Kṛṣṇa uses the phrase *bodhayantaṁ parasparam* in the *Bhagavad-gītā* (10.9):

mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ
tuṣyanti ca ramanti ca

“The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.” This verse describes the *mahātmās. Bodhayantaṁ parasparam:* “enlightening one another.” That is called *sat-saṅga.* People should always be inquiring about progress in spiritual life. That is advancement. *Bodhayantaḥ parasparam.* There should be constant discussion of spiritual topics. Everything is there in our books.

To get out of ignorance one has to approach a person who is not *abodha* but *bodha,* or *budhā*. One has to approach a *budhā.*

Lord Buddha’s name comes from the word *bodha.* He has understood everything. He was a prince, and he never left the palace. But when he did come out, he saw an old man with a cane, walking with great difficulty.

He asked his servants, “What is this?”

“This is an old man,” they replied. “Everyone has to become like this.”

That was the inspiration behind his understanding. Why should he be like that? Why should he become an old man? Why should he walk with a cane?

By meditation, Buddha made such inquiries. That was his pastime. By studying nature one should be inspired to ask such questions: Why is this man diseased? Why is this man old? Why is this man suffering? Then—*bodhayantaḥ parasparam*—the inquisitiveness can lead him to proper knowledge. And where to get that proper knowledge? From a guru. But if there is no inquiry, if one is dull like a stone or a tree, then how will there be inquiry?

Our education at the present moment makes us like dull stones and trees. The tree cannot ask, “Why are you cutting me?” But people should be enthusiastic to inquire. To accept a guru, the disciple should be very eager to know the truth. Nowadays people accept a guru as a fashion.

“Everyone has a guru. Everyone has a dog. Well, let me keep a dog.”

One should not have a guru as one might have a pet. One should have a guru when one is very inquisitive to know the solution to the problems of life. One must approach the guru with questions.

Service and Inquiry

But don’t make cheap inquiries: “Here is my guru, and he’s meant for answering all my questions. Let me go on questioning, questioning, questioning.”

No. You must be ready to serve the guru. Then you have the right to ask questions. Otherwise not.

First of all, you must find a person to whom you can fully surrender. And then you can inquire, and the inquiry should be compensated by service. The more you are inclined to render service to the guru, the more the truth becomes revealed.

yasya deve parā bhaktir
yathā-deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (*Śvetāśvatara Upaniṣad* 6.23) It is a different science. The more you are inclined to render service, the more spiritual truth becomes revealed. If you are not inquisitive, don’t bother to have a guru. There is no need.

If one is inquisitive to know the ultimate goal of life, a guru is required. But one who wants only sense gratification doesn’t require a guru. Even birds and beasts know how to gratify their senses. There is no need of a university or a teacher to learn how to eat, sleep, mate, and defend. But at the present moment, going to the university means learning how to gratify the senses very scientifically. This modern university education is simply a waste of time.

In the Vedic *varṇāśrama* system [see Glossary, p. 11] there are four divisions of human society: *brāhmaṇas, kṣatriyas, vaiśyas,* and *śūdras.* There is no need of education for *vaiśyas* and *śūdras.* The *brāhmaṇas,* because they will guide society, require education. And the *kṣatriyas,* who give protection to society, are guided by the *brāhmaṇas.*

The *vaiśya* learns from his father how to cultivate the field with a plow. He doesn’t require education.

He can see what to do.

Fifty years ago in India, I saw that those in the lower status of life never sent their children to school. "Oh, what is the use of wasting time? Better to admit him to some workshop or business."

Our children are learning by seeing the deity worship and the *kīrtana.* Similarly, one can learn some occupation without wasting time by going to the university. Education is required if you want to understand the value of life, not for learning technical nonsense.

People do not know the aim of life, and they are being defeated. In this life you may become a prime minister, making so many plans, but in your next life you may become a dog. You cannot check that. God's law, or nature's law, will not take account of your prime minister position.

Kṛṣṇa is within your heart. Outwardly you may become a very big man—minister, president and so on—and God is seeing what you are within. If on the outside you are a president but within you are a dog, that will not help you.

Accepting Kṛṣṇa's Plan

Whatever plans the ignorant make end in defeat. We don't need to make plans because Kṛṣṇa's has given plans. The last plan is to surrender to Him. That is the real plan. Kṛṣṇa has given many plans—for *karma-yoga, dhyāna-yoga,* this yoga, that yoga. But everywhere He has concluded that the real plan is to become Kṛṣṇa conscious. You are trying to be yogi by *haṭha-yoga;* that's all right. Kṛṣṇa says that the yogi must go to a secluded place and sit down in a certain way. Without falling asleep, he must sit with half-open eyes and stare at the tip of the nose, he must practice complete celibacy, and so on.

Kṛṣṇa has explained how to become a yogi, how to become a *jñānī* [empiric philosopher], how to become a *karmī* [fruitive worker]. But everywhere He has concluded with Kṛṣṇa consciousness. In reference to the *jñānīs,* He says, *bahūnāṁ janmanām ante jñānavān māṁ prapadyante* [Bg. 7.19]: "After many births, the *jñānīs* at last come to Me." He says of the yogis, *yoginām api sarveṣāṁ mad-gatenāntarātmanā* [Bg. 6.47]: "My devotee is the greatest yogi." And of the karmī, He says, *yat karoṣi . . . tat kuruṣva tat mad arpaṇam* [Bg. 9.27]: "Do everything as an offering to Me."

The ultimate is Kṛṣṇa. That is the real plan. And if you do not know this plan, you are simply wasting time.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvakṣena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead." (*Śrīmad-Bhāgavatam* 1.2.8) If you do not know ultimately that Kṛṣṇa is required, then all your *jñāna,* karma, yoga, *tapasya* [austerity]—everything is simply a waste of time.

Avoiding Defeat

Therefore it is said *parābhavaḥ.* Whatever you are doing will end in defeat if you do not know *ātma-tattva,* the spiritual science. This is a very dangerous position. If you do not take to Kṛṣṇa consciousness, then you are defeated in every sphere of life. And then, after death, you have to change your body. And the new body will not be selected by you, or your government, or your father, or your so-called guru. The laws of nature will decide. That you cannot avoid.

You should always remember that Kṛṣṇa is the ultimate goal. In the *Śrīmad-Bhāgavatam* (7.5.31) Prahlāda Mahārāja says,

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryāṁ uru-dāmni
baddhāḥ

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā,* the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in b**u**t, long **ā** like the **a** in f**a**r (and held twice as long as the short **a**). Pronounce **e** like the **a** in ev**a**de, long **ī** like the **i** in p**i**que. Pronounce the vowel **ṛ** like the **ri** in **ri**m, and **c** like the **ch** in **ch**air. Pronounce consonants like **ch, jh,** and **dh** as in staun**ch-h**eart, hed**ge-h**og, and re**d-h**ot. Pronounce **ś** and **ṣ** like **sh.** So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

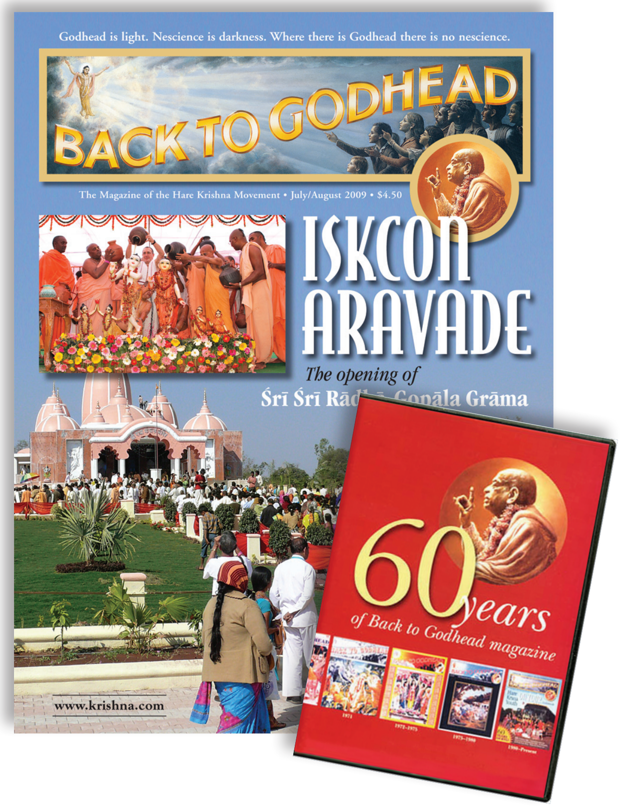
"Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries." Rascals do not know that the ultimate goal of self-interest is Viṣṇu. Simply by false hope—hope against hope—they are trying to adjust things materially, or so-called spiritually, by this or that method. They are tied by the laws of material nature, hands and legs, and they are thinking they are free to do anything and everything without consulting the scriptures. In the *Bhagavad-gītā* (16.23) Kṛṣṇa says,

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na siddhiṁ sa avāpnoti
na sukhaṁ na parāṁ gatim

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." If you do not get success, what is the use of working so hard?

Kṛṣṇa is so kind. He has come to help you because you are being misled by so-called leaders. These rascals, these leaders, will simply mislead you. They are blind. They do not know how to live. Therefore Kṛṣṇa personally comes: "All right. I shall lead you. Take My advice, take My instruction, and ultimately surrender unto Me. Then I'll lead you back home, back to Godhead."

Thank you very much.


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.
BACK TO GODHEAD
The Magazine of the Hare Krishna Movement • July/August 2009 • $4.50
ISKCON ARAVADE
The opening of
Śrī Śrī Rād
Gopāla Grāma
www.krishna.com
60 years
of Back to Godhead magazine

AN UNBELIEVABLE OFFER!

(But it's true . . .)

Subscribe to *Back to Godhead*—for yourself or someone else—and receive a ***FREE*** copy of the DVD "60 Years of *Back to Godhead* Magazine."

That's a $19.95 gift!
Just mention the Free-DVD Offer when you contact us.

Subscribe Now!

ONLINE: www.krishna.com
EMAIL: btgsubs@krishna.com
PHONE: 1-800-800-3284

One-year subscription: USA and Canada, **$19.95**; all others, **$29.95**.

Glossary

SEE OUR ONLINE GLOSSARY OF OVER 1,200 WORDS!
Krishna.com/glossary
WITH AUDIO!

Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna. (Cited as Bg.)

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Darśana—"viewing," audience with a deity or saintly person.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kīrtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

Māyāvādī—one who regards the Abs ultimately impersonal.

Modes of nature—the three qualities (goo and ignorance) that hold sway over all action in the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasādam—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally "mercy").

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas,* which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Upaniṣads—the 108 essential philosophical treatises that appear within the *Vedas.*

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

Global Environmental Management and the VEDIC TRIGUṆA

Can knowledge of the three modes of nature shed light on the underlying causes of substandard environmental practices?

by Padma Devī Dāsī

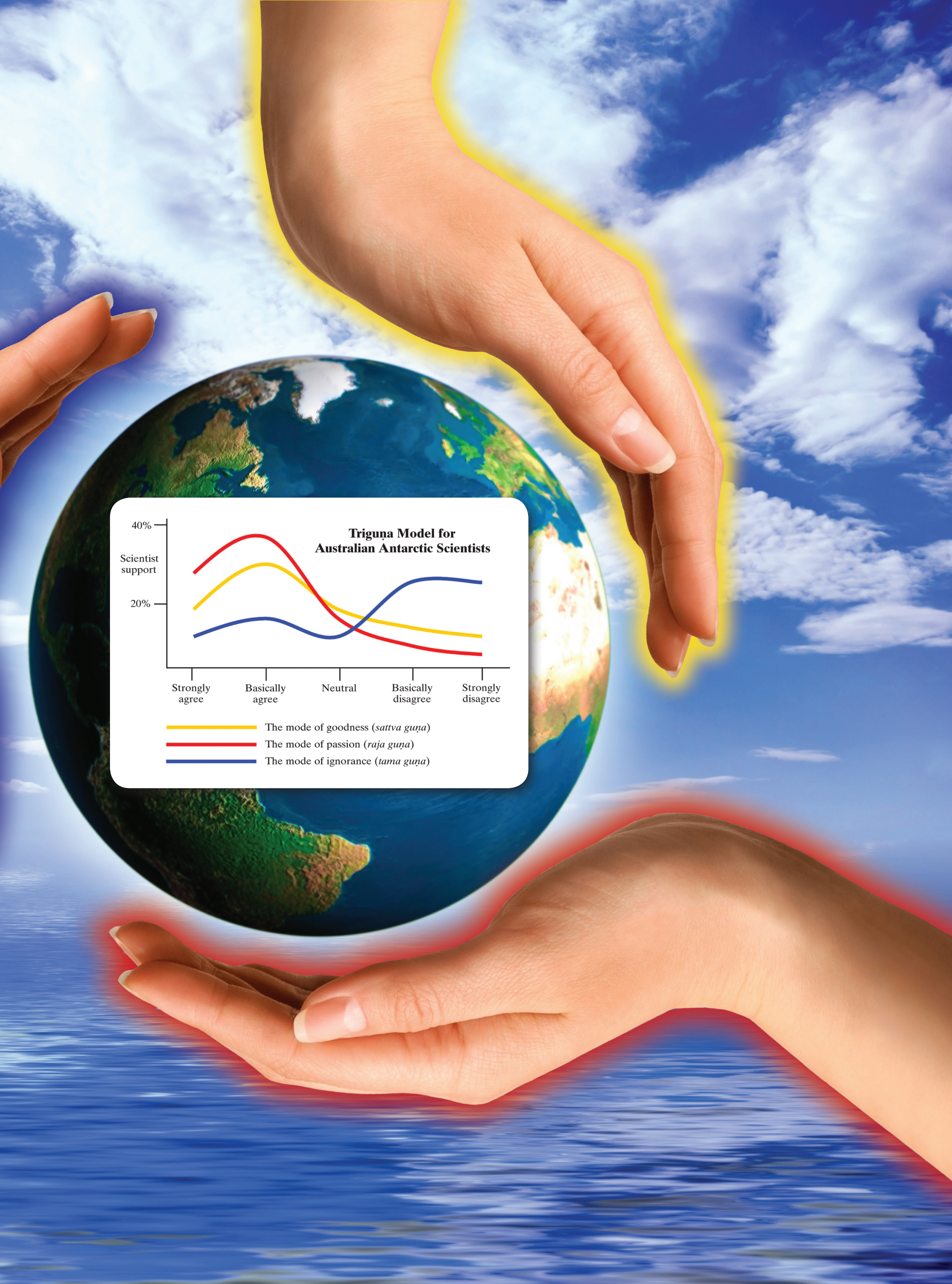
IT MAY BE SAFE to say that deterioration of the global natural environment is today no longer a contested issue. All nations acknowledge pollution, salination, deforestation, desertification, depletion of the ozone layer, the prevalence of toxic waste dumps, and more, as tangible, problematic issues. What remains a contested issue, however, is the exact factors that underpin this ruining of the Earth's splendor. Factors labeled as root causes include meat-eating, industrialization, economic instability, and ignorance of sustainable and energy-efficient agricultural practices.

With such an array of opinions as to why the Earth's good health has waned, it is easy to see why society struggles to pinpoint the best approaches to environmental care. As a Hare Kṛṣṇa devotee, and as an environmentalist since my childhood, I decided to investigate the underlying causes of such degradation from the perspective of the *Vedas.* When the opportunity to do a research Ph.D. through the University of Tasmania in Australia became available, I decided to employ the concept of the three modes of material nature to investigate the quality of consciousness of environmental scientists.

Understanding The Three Modes

The *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam* both contain extensive descriptions of the three material modes, also referred to as the three qualities of material nature. Fundamentally, the three qualities compose a tripartite system of influence on all materially embodied beings, as well as on all aspects of the material creation. This includes the bodies and the mental and intellectual capacities of human beings,

Photo © Alexmax | Dreamstime.com. Montage by Yamarāja Dāsa.


Triguṇa Model for
Australian Antarctic Scientists
40%
Scientist support
20%
Strongly agree
Basically agree
Neutral
Basically disagree
Strongly disagree
The mode of goodness (*sattva guṇa*)
The mode of passion (*raja guṇa*)
The mode of ignorance (*tama guṇa*)

demigods, and all other living beings.

In the *Bhagavad-gītā* (3.27) Lord Kṛṣṇa says, *prakṛteḥ kriyamāṇāni*: one acts according to the particular modes of nature he has acquired. And in *Message of Godhead* Śrīla Prabhupāda writes, "As long as the living entity remains conditioned by material nature, he has to act according to his particular mode of nature." The influence of the three material qualities on the materially embodied individual is both psychological and biological. But while the three modes influence the body and mind of the embodied soul, they never change the soul itself.

Within the hierarchy of the three, *sattva-guṇa*, the mode of goodness, is superior to the modes of passion (*raja-guṇa*) and ignorance (*tamo-guṇa*). The mode of ignorance is inferior to the mode of passion. This hierarchy is necessarily so, as the characteristics of the mode of goodness enable a person to peacefully focus on higher spiritual goals. In the mode of passion, one fervently endeavors to attain material prosperity to increase one's sense gratification, thus to focus on spiritual goals is extremely difficult. In the mode of ignorance there is no interest in spiritual goals, what to speak of any favorable circumstances within which to cultivate such interest. As such, characteristics of the material mode of goodness endow one with a higher quality of consciousness than do the modes of passion and ignorance.

While the characteristics and symptoms of each mode are too numerous to list in this article, following is a concise listing. The mode of goodness: happiness, honesty, cleanliness, compassion, purity, humbleness, simplicity, greater knowledge, interest in spiritual life, and control of the mind and senses.

The mode of passion: lust, misery, false pride, great attachment, sense gratification, knowledge based on duality, the seeking of honor and recognition, unsteady perplexity of the mind, and intense endeavor to advance materially.

The mode of ignorance: nescience, madness, depression, laziness, violence, delusion, hypocrisy, intolerant anger, false expectations, acting whimsically, and a lack of interest in spiritual life.

Results of Acts in the Modes

Lord Kṛṣṇa explains in both the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam* that activities carried out in the mode of passion are destined to end in misery, anxiety, and struggle, while activities carried out in the mode of ignorance are destined to end in violence, foolishness, and helplessness. Activities carried out in the mode of goodness, on the other hand, are destined to end in peace, prosperity, satisfaction, and real knowledge.

Activities carried out in the mode of goodness are destined to end in peace, prosperity, satisfaction, and real knowledge.

The results of such sattvic activity enable one not only to progress toward higher spiritual goals, but also to attain immediate material goals with less difficulty. From the mode of goodness, therefore, environmentalists can most easily achieve the goals of global environmental management, such as minimizing pollution, achieving environmental sustainability, improving the quality of edible crops, and preserving all species of life. By adopting characteristics from the mode of goodness and working within their boundaries, environmentalists can expect a higher rate of success in attaining environmental management goals than those who maintain characteristics from the modes of passion and ignorance. The *Śrīmad-Bhāgavatam* confirms this when it states that the Earth, known as Mother Bhūmi in the *Vedas,* responds unfavorably to acts performed within the lower modes of passion and ignorance, but favorably to acts performed within the mode of goodness.

Although the three material qualities are present everywhere within the material universes, they manifest themselves in different ways and in different proportions to each other according to different mundane circumstances. For example, in a liquor outlet or a brothel the mode of ignorance is the most prevalent of the three, as its characteristics of irreligion, degradation, intoxication, and uncleanliness are prominent. In the business world the mode of passion is the most prominent, with its focus on material gain through hard labor. Characteristics such as intense endeavor, sense gratification, and hard work to acquire prestige and fortune are typical in such settings. In religious and ethically-focused organizations the mode of goodness is the most prevalent due to the abundance of the characteristics of virtue, piety, purity, greater knowledge, and faith directed toward spiritual life. Therefore, according to the prevalence of different characteristics from the different modes within each mundane setting, one or two modes will typically predominate over the other one or two.

Just as the balance of characteristics from each of the three material modes varies within the above-given settings, so also do they vary within different environmental management settings. While students of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* can easily detect some such variety, much remains obscure and hidden to the naked eye. The tamasic characteristics of violence, irreligion, and detestability are evident in animal slaughter. The rajasic characteristics of greed, dissatisfaction, and great attachment are evident in management practices involving excessive proprietorship claims over the Earth. And the sattvic characteristics of mercy, piety, and spiritual insight are evident in animal protection, the cultivation of vegetarian foodstuffs, and decision-making based on spiritual aspects of the natural environment.

An essential lesson from the *Vedas* is that the three material qualities manifest themselves within a particular material setting according to the consciousness of those taking part in it. As such, the material modes reveal themselves within environmental management practices according to the consciousness of environmental scientists, managers, and policy-makers, as well as other persons instrumental in environmental management programs.

Among such contributors, environmental scientists play a key role. Not only are they entrusted with the onerous task of delivering factual information on the workings of material nature to the rest of the world, but they are also often called upon to advise managers on optimum strategies. As such they often contribute toward both management strategies and policy formulation.

The Study Sample

For my study sample I chose the Australian Antarctic scientific community, made up of several hundred environmental scientists. Their research fields include geophysics, biology, astronomy, geology, human impacts, glaciology, meteorology, paleontology, oceanography, and space and atmospheric sciences. Scientists maintain that the Antarctic continent acts as the engine room for the entire Earth's weather patterns. It thereby follows that both the natural phenomena within the region and the science carried out there have global significance.

My official research objective was "To investigate if there exists a need for environmental scientists to raise the qualitative level of their consciousness, for the purpose of enhancing outcomes of environmental management activities." I defined "consciousness" as an individual living being's awareness. It followed that "quality of consciousness" would be determined by "The degree to which an individual's conscious awareness is afflicted by material desires and material characteristics. The greater the affliction, the poorer the quality."

This definition proposed that materialism is the root cause of poor quality of consciousness in general. I stipulated at the outset of my thesis that if my investigations found that scientists predominate within either the mode of passion or ignorance, then they would be considered to be suffering from a poor quality of consciousness.

I organized the characteristics of each mode according to their anticipated relevance to environmental science. I asserted that by collecting data on such things as scientists' research activities, workplace relations, and professional motivations, and by analyzing these data against the characteristics of each mode, I could gain an accurate picture of how environmental scientists are situated within the *triguṇa*. I also asserted that by identifying which material mode and which specific characteristics were the most prevalent within the Australian Antarctic scientific community, I could build a fairly accurate profile of the current quality of consciousness of environmental scientists.

Would the data reveal, for example, that scientists predominate within the mode of goodness, with only a weak representation within the other two modes? Or would it reveal that they affiliate strongly

8th Annual Vaishnavi Retreat

New Vrindavan, West Virginia • October 2–4, 2009

A retreat for women that includes seminars, workshops, and presentations on a variety of topics related to Śrīla Prabhupāda's teachings.

$151 (all programs and three meals a day)
$15 / person / night (shared room at the Palace Guest Lodge)

FOR FURTHER INFORMATION

CALL: (304) 845-9591 • E-MAIL: servingkrishna@aol.com
WEB: vaishnaviretreat.org

with two modes, such as goodness and passion, with the mode of ignorance being only minimally supported? Or would I see some other mixture of the modes.

To answer these questions, I designed models for data collection and processing. The main data-collection item was an inventory based on the three material modes, in which each of sixty statements represented either the mode of goodness, passion, or ignorance. For example, the statement "It is very important to me to be thoroughly honest in all of my work as a scientist" represented the mode of goodness, as honesty is a sattvic characteristic. The statement "I am proud to be an Antarctic scientist" represented the rajasic characteristic false pride. And the statement "I usually procrastinate in my daily schedule" represented the tamasic characteristic procrastination.

I asked scientists to respond to each statement by marking one of five Likert-scale options on their papers, ranging from "I strongly agree" to "I strongly disagree." Other data-collection items included an examination of Australian Antarctic science publications and interviews with scientists.

Symptoms of the mode of passion include unsteady perplexity of the mind and distortion of the intelligence because of too much activity.

Looking at the Results

The overall results revealed that Australian Antarctic scientists predominate within the mode of passion. Prominent rajasic characteristics included sense gratification, intense endeavor, seeking honor, and creating theories and doctrines through logic and speculation.

Particularly prominent was sense gratification, in the form of scientists' seeking mental stimulation from their work. Śrīla Prabhupāda describes the mind as the sixth and chief material sense. Scientists' desires to satisfy their minds through interesting, challenging, or pleasurable scientific activities thereby constitute one type of sense gratification, regardless of how sophisticated such activities may be.

The mode of goodness received the second highest support from scientists, with the sattvic characteristics of mercy, honesty, cleanliness, and careful study of the past and future being the most prevalent.

The mode of ignorance received the least support. Most prevalent were the tamasic characteristics of speaking (publicizing) without scriptural authority, acquiring knowledge without any higher purpose, and being uninterested in and unconcerned about spiritual matters.

The graph in the illustration on the opening spread depicts scientists' standing within the *triguṇa.* The most common quality of consciousness among scientists was *raja-guṇa*, with which 38% "basically agreed."

Although the results revealed that Australian Antarctic scientists do not maintain many tamasic characteristics, responses to question seven predominated within that mode: "Do you have any thoughts on the process of peer review as a means by which to ensure rigor in Antarctic scientific research?" The scientists' responses to this question predominated within the mode of ignorance because they persist in relying on the peer-review system even though they are aware that it is full of faults. A typical response: "It's fraught with all sorts of problems, but I think it's the best system we can use at the moment." That scientists are aware of the defective nature of the peer-review system but still use it to deliver scientific knowledge to other scientists, academics, and the public suggest tamasic characteristics such as hypocrisy, irresponsible work, indulgence in false hopes, speaking without scriptural authority, and acting in illusion, without regard for scriptural injunctions or concern for future bondage for oneself or for violence or distress caused to others.

In *Bhagavad-gītā As It Is* (14.7) Prabhupāda states that "modern civilization is considered to be advanced in the standard of the mode of passion." As symptoms of one whose consciousness is predominated by the mode of passion include unsteady perplexity of the mind and distortion of the intelligence because of too much activity, it is easy to see how science carried out within this mode harms environmental management strategies. Afflicted with such symptoms, scientists can hardly be expected to conduct research that will help restore and preserve the Earth's good health. Conversely, if scientists were conditioned primarily by the mode of goodness, their symptoms would include sobriety and the ability to see things as they really are. The sattvic characteristics of speaking words that are truthful, pleasing, beneficial, and not agitating to others, and regularly reciting Vedic literature, may thereby manifest themselves within environmental science policy and publications. If such changes could be instigated, management programs might also come to address spiritual needs, not just material ones. Mother Bhūmi, a pure devotee of Lord Kṛṣṇa, would certainly be pleased by such changes appearing within current environmental management practices.

Padma Devī Dāsī is a disciple of His Holiness Prabhaviṣṇu Swami. After completing her university studies in Australia, she moved to Vṛndāvana, where she hopes to stay and write and publish Kṛṣṇa conscious books.

CALENDAR

*This calendar is calculated for Māyāpur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. For the exact dates for your area, go to **www.krishnadays.com**.*

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

August 7–September 4

(*Month of Hṛṣīkeṣa*)

SEPTEMBER

1—Śrī Vāmana-dvādaśī, appearance anniversary of Lord Vāmana, Lord Kṛṣṇa's incarnation as a dwarf *brāhmaṇa*. Appearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

2—Appearance anniversary of Śrīla Bhaktivinoda Ṭhākura, father of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (Śrīla Prabhupāda's spiritual master) and a pioneer in spreading Kṛṣṇa consciousness in English. Fasting till noon, then feasting.

3—Disappearance anniversary of Śrīla Haridāsa Ṭhākura, foremost teacher of chanting Hare Kṛṣṇa.

4—Anniversary of Śrīla Prabhupāda's accepting *sannyāsa*, the renounced order of life. Third month of Cāturmāsya begins (fasting from milk).

September 5–October 4

(*Month of Padmanābha*)

11—Anniversary of Śrīla Prabhupāda's arrival in the United States.

15—**Indirā Ekādaśī**
Fasting from grains and beans.

28—Rāmacandra Vijayotsava, the anniversary of Lord Rāmacandra's victory over the demon Rāvaṇa. Appearance anniversary of Śrīla Madhvācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

30—**Pāśāṅkuśā Ekādaśī**
Fasting from grains and beans.

Śrīla Bhaktivinoda Ṭhākura

OCTOBER

1—Disappearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, great associates of Lord Caitanya.

4—Śrī Kṛṣṇa Śāradīyā Rāsa-yātrā. Disappearance anniversary of Śrī Murāri Gupta, an associate of Lord Caitanya. Beginning of Dāmodara-vrata. Offering lamps for one month. Also, the fourth month of Cāturmāsya begins (fasting from *ūrad dāl*).

October 5–November 2

(*Month of Dāmodara*)

9—Disappearance anniversary of Śrīla Narottama Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

11—Appearance of Rādhākuṇḍa.

14—**Ramā Ekādaśī**
Fasting from grains and beans.

18—Diwali, the festival of illuminating Kṛṣṇa's temples with lamps. Call your local Hare Kṛṣṇa temple for details.

19—Govardhana Pūjā, the festival commemorating the worship of Govardhana Hill by the residents of Vṛndāvana and Kṛṣṇa's lifting the hill. Call your local Hare Kṛṣṇa temple for details.

22—Disappearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness. Devotees observe this day with personal remembrances of Śrīla Prabhupāda, readings from his biography, and fasting till noon, followed by feasting.

26—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six Gosvāmīs of Vṛndāvana.

29—**Utthānā Ekādaśī**
Fasting from grains and beans. Disappearance anniversary of Śrīla Gaurakiśora Dāsa Bābājī, spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was Śrīla Prabhupāda's spiritual master. Fasting till noon.

NOVEMBER

2—Śrī Kṛṣṇa Rāsa-yātrā. Last day of Dāmodara-vrata and Cāturmāsya.

In your own

Choose a verse from the *Bhagavad-gītā* and

"Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death." (Bg. 13.26)

When I hear this verse it makes me think of Śrīla Prabhupāda

sitting under the tree in Tompkins Square Park teaching Kṛṣṇa consciousness, or giving the Wednesday night *Gītā* class at 26 Second Avenue. Whether surrounded by hundreds of young people on Hippy Hill in San Francisco or at the Fillmore Auditorium, he would speak about Lord Kṛṣṇa. Many listened, and some stayed to serve.

Although we were dull-headed, sensual, lazy, and distracted, Śrīla Prabhupāda made hearing about Lord Śrī Kṛṣṇa so attractive that we became "bright-faced," and knowledge and detachment developed naturally. We learned the highest truths of the *Vedas* simply by hearing from the most authoritative source, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, and thus are on our way back home, back to Godhead.

Candraśekhara Dāsa
Mulberry, Tennessee

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14)

I find great inspiration from this verse.

So many times in ours lives we experience these emotions. While we don't have a problem with the happy times, we certainly want the distressful times to end quickly. The Lord guarantees that both are temporary and will end. It perfectly explains the old saying "One man's pleasure is another man's pain." No situation in this world is enjoyable or distasteful, but because our senses want to be engaged in a particular fashion, we assess the situations as such. So, whenever I am in a so-called distressful situation, I find great comfort in the Lord's promise that it will end. Hopefully, one day I will not be affected by either happiness or distress.

Dhanyā Devī Dāsī
El Dorado, Trinidad, and Tobago

"If one offers me with love and devotion a leaf, a flower, a fruit, or water, I will accept it." (Bg. 9.26)

I like this verse not only because the words are beautiful

but also because, as a new devotee of Kṛṣṇa, it reminds me that my offerings to Kṛṣṇa don't need to be fancy foods or complicated *āratis* and *pūjās.* They can be as simple as a single leaf or a freshly picked flower.

Śrīla Prabhupāda chants on Hippy Hill in Golden Gate Park, San Francisco, 1967 —"Although we were dull-headed, sensual, lazy, and distracted, Prabhupāda made hearing about Śri Kṛṣṇa so attractive . . ."

words . . .

Pentip photo: Andrea Leone | Agency: Dreamstime.com

describe why it inspires you.

I like the thought that I can offer things to Kṛṣṇa wherever I am, even if I'm far from the temple or my kitchen. Even more, I like the lesson that it's our intention—our love and devotion—that really counts when we offer to Kṛṣṇa, and in this way everyone from a king to a beggar is equal before Kṛṣṇa.

Channah Mace
London, UK

"Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me, and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34)

Here Lord Kṛṣṇa gives specific instructions to Arjuna in very simple words, understandable to anyone who wants to get back to Kṛṣṇa's abode. All the activities mentioned in this verse are familiar to anyone. In relation to Lord Kṛṣṇa, they eventually lead to the revival of our forgotten personal relationship with Lord Kṛṣṇa. This revival is most pleasing to Kṛṣṇa.

Because Lord Kṛṣṇa loves us so much, He repeats this instruction to Arjuna in Chapter 18, verse 65, where He goes so far as to promise Arjuna that he will reach His abode without fail. Kṛṣṇa declares this particular instruction to be the most secret of all secrets.

Vitthalbhai Mistry
Austin, Texas

"Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination." (Bg. 9.30)

This verse particularly inspires me to increase my faith in devotees.

Many times we see devotees go through turbulence or what we would call the slap of the witch Māyā. We tend to lose faith and judge sincere Vaiṣṇavas who falter.

This verse helps bring me back on track and stop committing offenses toward these Vaiṣṇavas. It teaches me that they are saints, that this temporary situation they are in is just a test from Kṛṣṇa to make them stronger, and that I am in no position to judge them.

Mathurā Līleśvarī Devī Dāsī
Shah Alam, Malaysia

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." (Bg. 18.66)

This is the verse that gives me solace and hope.

It highlights Kṛṣṇa's magnanimous nature, His qualities to aspire to. Kṛṣṇa is so forgiving and kindhearted, and most definitely our true well-wisher.

This verse gives me so much encouragement by reminding me that Kṛṣṇa is willing to forgive the mistakes I have made in my choice of actions over millions of lifetimes. He knows all that I have done, the harm I have caused others, the heavy reactions I am due, and still He reaches out with His loving kindness to wipe the slate clean and pardon me. Such benevolence. This verse invites a deep sense of gratitude in my heart for Kṛṣṇa's blessings and inspires me to be more forgiving of others and myself.

Kṛṣṇāṅgī Devī Dāsī
Sydney, Australia

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth." (Bg. 4.34)

I feel that this is the most enlightening message we get from the all-powerful Supreme Lord, Śrī Kṛṣṇa.

Here the Lord says that to revive our pure consciousness, we conditional souls must learn the truth. And the truth is that we are part of Kṛṣṇa and are His eternal servants.

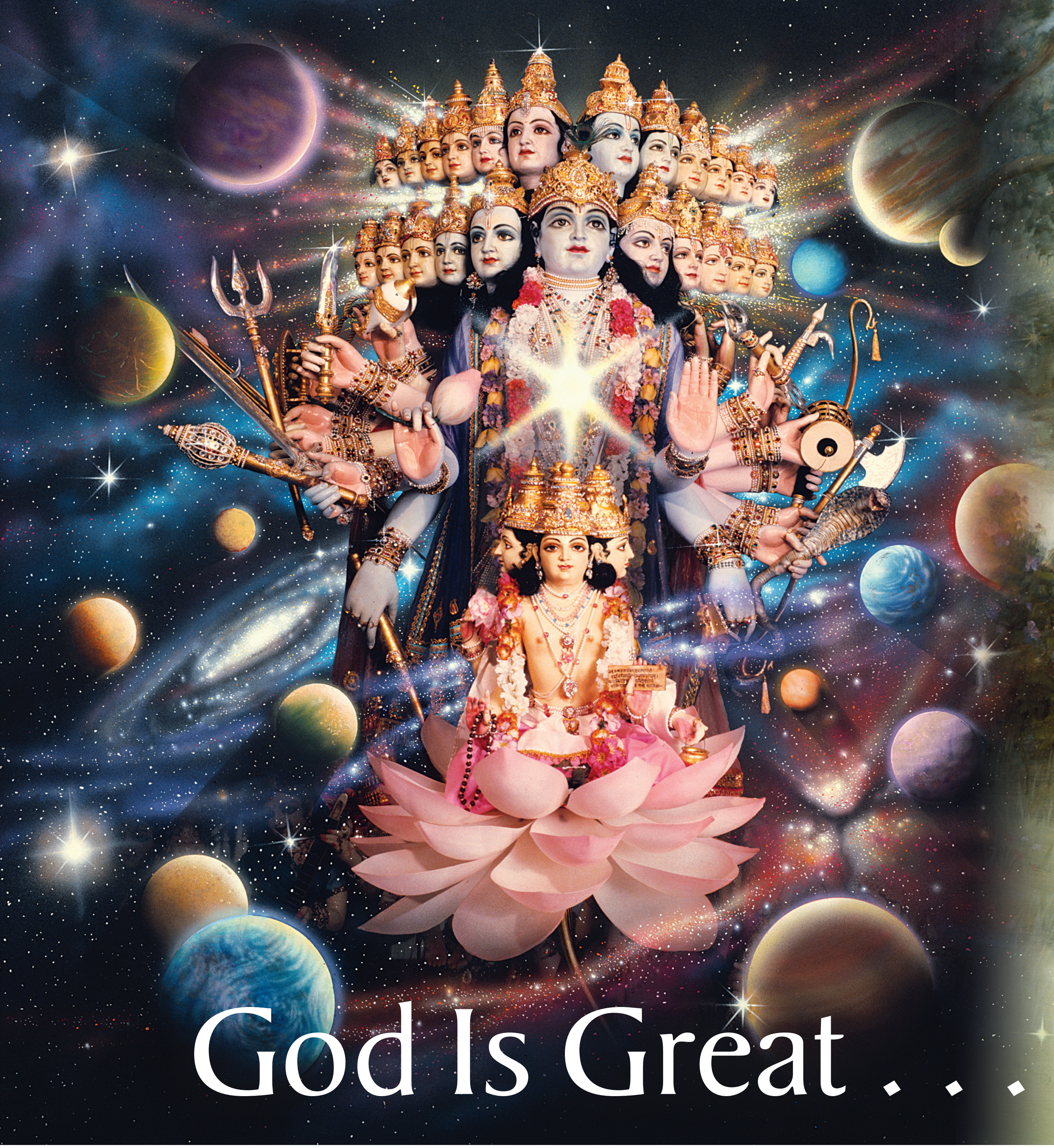
This transcendental knowledge can only be given by a bona fide guru, who will present the Lord's teachings as they are. A sincere soul must approach such a guru in full surrender and serve like a menial servant, without false prestige.

(*please turn to page 25*)

HERE'S THE NEXT QUESTION:

Which devotee in Lord Caitanya's pastimes inspires you the most, and why?

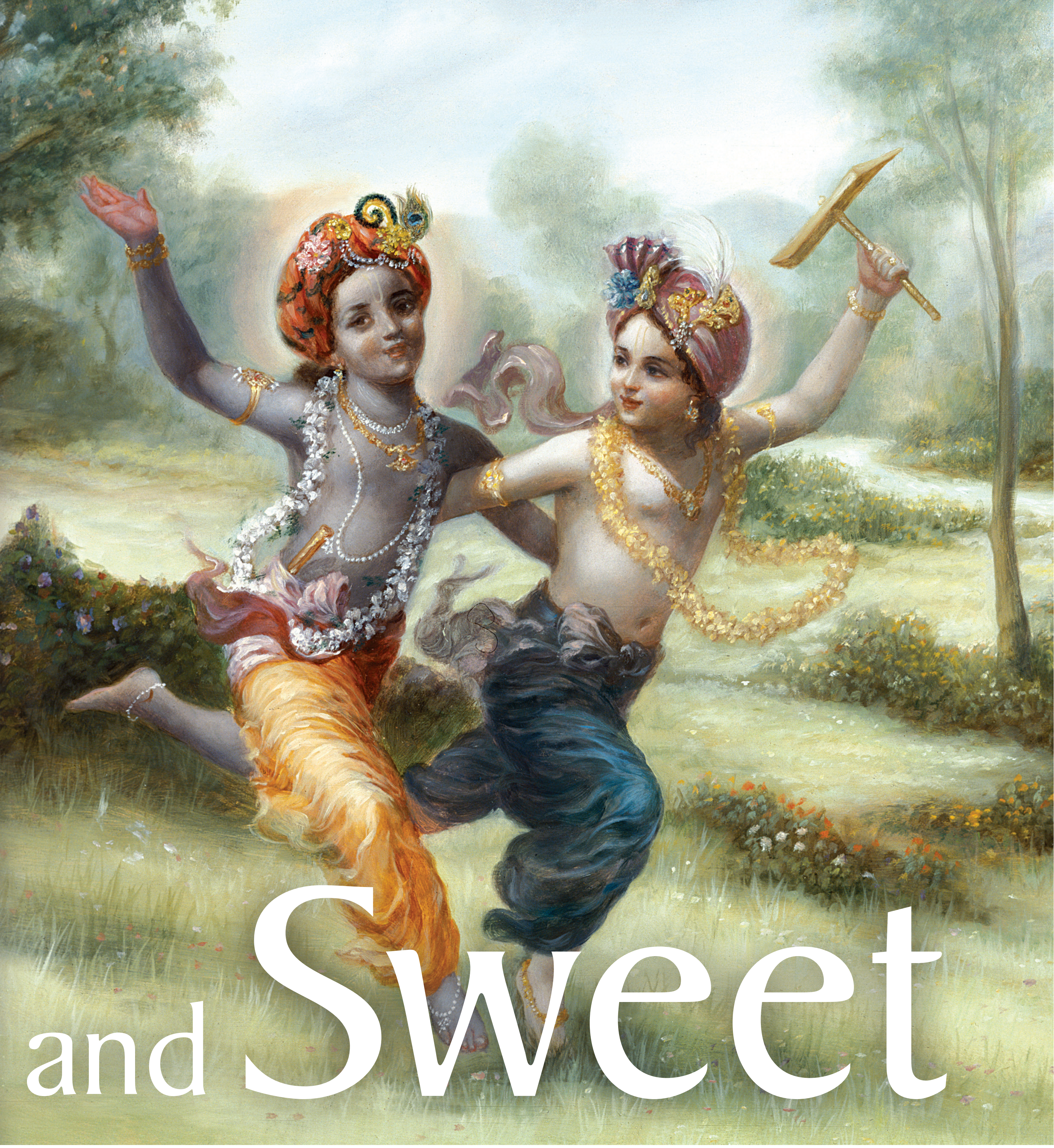
Go to Krishna.com/inyourownwords and let us know. Please keep your answer to under 150 words. Replies will appear in our Jan/Feb 2010 issue. Deadline for submissions is Oct 15.



God Is Great . . .

Scriptures like the Śrīmad-Bhāgavatam *reveal that God is not only the omnipotent creator and stern judge, but a delightfully innocent child as well.*

by Caitanya Caraṇa Dāsa



Montage by Muralīvadana Dāsa (above left). Detail from a painting by Dhṛtī Devī Dāsī (above right).

and Sweet

I WOULD BELIEVE only in a god who could dance,” wrote German philosopher Friedrich Nietzsche. During his times, God was generally portrayed as a frozen perfection—remote, static, and wholly unsociable. No wonder Nietzsche was disillusioned.

He might have been pleasantly surprised to hear about Kṛṣṇa, the God who dances with spellbinding expertise on the hoods of the

Lord Kṛṣṇa is both the majestic source of everything (shown here as the universal form) and a charming, playful cowherd boy.

venomous serpent Kāliya; the God who dances to the tune of His mother just to get butter; the God who dances with the *gopīs* during the *rāsa-līlā,* a celebration of divine love; the God known as Vṛndāvana-naṭabara, the best dancer in the pastoral paradise of Vṛndāvana.

Kṛṣṇa is a mesmerizing blend of greatness and sweetness. All theistic traditions assert that God is great. Kṛṣṇa graphically demonstrates that greatness. In the eleventh chapter of the *Bhagavad-gītā* Kṛṣṇa gives Arjuna a glimpse of His awe-inspiring greatness by displaying His universal form, one of the greatest mystical visions in world literature. Arjuna saw within the universal form—within Kṛṣṇa—everything and everyone in existence. He saw all the planets, stars, and universes as well as all living beings, whether celestial, terrestrial, or subterranean. When Kṛṣṇa was on earth He also exhibited His omnipotence by effortlessly conquering numerous powerful demons who were the scourges of the universe.

> Most endearingly, Kṛṣṇa delights, not in the magnificence of Godhood, but in the sweetness of uninhibited love.

Most endearingly, Kṛṣṇa delights, not in the magnificence of Godhood, but in the sweetness of uninhibited love. This brings us to a concept unique to Vedic theology, that of *līlā,* or transcendental pastimes, as well as to a related concept: *māyā.*

The Mystery of Māyā

"Maya is one of the most beautiful concepts in the history of religion." This remark by Indologist Daniel H. H. Ingalls is intriguing because Māyā is generally considered the illusory energy that tempts and misleads us into forms of enjoyment that end in suffering. How could Māyā be considered beautiful? The answer involves unraveling the mystery of the dual aspects of Māyā—Yoga-māyā and Mahā-māyā.

The word *māyā* means "energy," but it can also mean "that which is not" (*mā,* "not"; *yā,* "this"). Mahā-māyā, the Lord's illusory energy, makes "that which is not" seem real. She deludes those who want to enjoy independent of God into forgetting their true identity as souls, as eternal servitors of God. She allures them with various proposals for material enjoyment until they become fed up and finally turn back to God and His loving service.

And for those who want to love God purely, there is another kind of illusion, a divine illusion that enhances their loving exchanges with God. The word *yoga* means "to connect" or "to unite," so Yoga-māyā refers to the energy of God that makes possible our loving union with God.

Let's see how.

God is often imagined as a judge who rewards the pious and penalizes the impious. If that's all God had to do eternally, His life would be quite boring. But devotional scriptures like *Śrīmad-Bhāgavatam* explain that being a judge is only a tiny part of God's multifaceted, nay omni-faceted, personality. Kṛṣṇa has His own life of eternal love with His devotees in His kingdom. There He delights, not in exhibiting His Godhood, but in reciprocating His devotees' love.

In Kṛṣṇa's pastoral paradise, Vṛndāvana, Yoga-māyā covers the devotees so that they are no longer conscious that Kṛṣṇa is God; they see Him only as the most special, sweet member of their village. And He plays that role to perfection. For example, with those devotees who love Him in *vātsalya-rasa* (parental affection), He becomes an endearing naughty child who steals butter from their houses. The women complain to Kṛṣṇa's mother, Yaśodā, Kṛṣṇa artfully feigns innocence, and Yaśodā is mystified until telltale butter on Kṛṣṇa's lips incriminates Him.

So celebrated are Kṛṣṇa's Vṛndāvana *līlās* that hundreds of sweet songs have been composed about them and millions of Kṛṣṇa devotees delight in singing them. Indeed the great Vaiṣṇava poet Bilvamaṅgala Ṭhākura glorifies Lord Kṛṣṇa as the ultimate thief: "My dear Lord, O best of thieves, You who are celebrated as a butter thief in the glorious land of Vṛndāvana, please steal away all my sins that have accumulated over many lifetimes."

Skeptics who ask why God steals miss the essence of *līlā*: love. Besides, being God, Kṛṣṇa owns everything, so there's no question of His stealing anything. Yet Kṛṣṇa "steals" to have fun-filled loving exchanges with His devotees.

Līlā Dynamics

Though like a drama, Kṛṣṇa's *līlā* is real. It is the highest reality, the reality of the intimate love between the Lord and His devotees. In the eternally real drama of *kṛṣṇa-līlā,* Yoga-māyā is the director and Kṛṣṇa is the hero. But the special twist is that Kṛṣṇa is also the scriptwriter and Yoga-māyā directs Kṛṣṇa according to His own script. Thus in His *līlā* Kṛṣṇa is simultaneously in control, as the scriptwriter, and not in control, as the perfect actor who forgets Himself while playing His role.

This is Kṛṣṇa's extraordinary world. *Kṛṣṇa-līlā* reveals the import of the saying "God is love."

Greatness and Sweetness

For most people, especially for the demoniac, Kṛṣṇa's greatness hides His sweetness. He went as a peace messenger with sweet words to dissuade Duryodhana from the

Mahābhārata war. But when the arrogant prince tried to arrest Kṛṣṇa, He foiled the attempt by revealing His gigantic universal form.

For the purest devotees, Kṛṣṇa's greatness gives way to His sweetness. During the *rāsa-līlā,* Kṛṣṇa disappeared and then reappeared before the *gopīs* in His majestic four-armed Viṣṇu form. When Rādhā, Kṛṣṇa's most beloved consort, bowed before Viṣṇu and asked Him where Kṛṣṇa had gone, Kṛṣṇa as Viṣṇu tried to artfully point in a false direction. But seeing Rādhā's selfless love and Her intense anxiety caused by separation, Kṛṣṇa could no longer keep up His guise. His two extra hands disappeared, and Rādhā beheld before Her the sweet Lord of Her heart.

As Kṛṣṇa's sweetness surpasses His greatness, so too does His love supersede His laws. The laws of karma impartially and unerringly deliver everyone their karmic dues sooner or later. But if we turn to Kṛṣṇa with devotional love, He displays His sweetness as a forgiving father. His unequivocal promise in a concluding verse of the *Gītā* (18.66) shows that His mercy transcends His justice: "Abandon all varieties of religion and just surrender unto me. I shall deliver you from all sinful reactions. Do not fear."

We can easily surrender to Kṛṣṇa by chanting His holy names, which reveal both His greatness and His sweetness. The holy name has a great power that even nuclear weapons don't have—the power to destroy all our negative habits and tendencies. And the holy name is so irresistibly sweet that saints desire thousands of mouths to relish its taste. Not only that, the holy name softens our heart and redirects our love to Kṛṣṇa. When our heart becomes soft with love for Kṛṣṇa, soft like butter, then *mākhana-cora* (butter-thief) Kṛṣṇa will come and steal it. Devotees pray and long for that ultimate love-theft.

The Ultimate Dance

Kṛṣṇa and His devotees express divine love not only through humanly inconceivable ways such as thievery, but also through humanlike ways such as dancing. Spiritual savants consider the celebrated *rāsa* dance the culmination of divine love. Although this dance appears similar to an ordinary dance involving boys and girls, we can understand its supra-mundane nature when we hear about it from faithful, learned devotees like Śrīla Prabhupāda, who has explained it in his book *Kṛṣṇa: The Supreme Personality of Godhead.* Indeed the *rāsa* dance is so spiritually exalted that those advanced devotees who have absolutely no interest in mundane pleasures—like the celebrated six Gosvāmīs of Vṛndāvana—cherish and worship it in the innermost core of their hearts.

While we aspiring devotees

Mayapur Institute's Systematic Śāstric Study Courses

Bhakti-śāstri Access Course and Bhakti-śāstri Course*
(October 10–February 28) (October 29–February 3)

INSTRUCTORS
(Separate sections for men and women)

Bhakti Cāru Swami, Bhakti Vijñāna Goswami,
Jayādvaita Swami, Atul Kṛṣṇa Dāsa, Lokanāth Swami,
Kadamba Kānana Swami, Sureśvara Dāsa

Lakṣmīmaṇi Devī Dāsī, Śyāmala-sakhī Devī Dāsī, Nandā Devī Dāsī,
Siddhi-lālasā Devī Dāsī, Ūrmilā Devī Dāsī, Su-gīta Vāṇī Devī Dāsī,
Amṛtakaṇṭha Devī Dāsī, Kṛṣṇa Kuṇḍa Devī Dāsī

Bhaktivaibhāva Course, Module 1*
Śrīmad-Bhāgavatam, Cantos 1–3
(October 29–February 3, Campus Study Section)

Bhānu Swami, Bhakti Sundara Goswami, Jayādvaita Swami,
Bṛhat-mṛdaṅga Dāsa, Kadamba Kānana Swami,
B.V.V. Narasiṁha Swami, Bhaktivinoda Swami, Cārucandra Dāsa,
Hari Śauri Dāsa, Rādhikā Nāgara Dāsa

Bhaktivaibhava Course, Module 2*
Śrīmad-Bhāgavatam, Cantos 4–6
(October 29–February 3, Campus Study Section)

Bhānu Swami, Hari Śauri Dāsa, Jayādvaita Swami,
Bṛhat Mṛdaṅga Dāsa, Kadamba Kānana Swami, Atul Kṛṣṇa Dāsa,
Candramauli Swami, Bhakti Sundara Goswami

Bhaktivaibhava Course, Module 1*
Śrīmad-Bhāgavatam, Cantos 1–3
(March 29–June 25, 2010, Campus Study Section)

Bṛhat-mṛdaṅga Dāsa, Atul Kṛṣṇa Dāsa,
B.V.V. Narasiṁha Swami, Saṅkīrtana Dāsa, Prāṇeśvara Dāsa,
Bhakti Vāsudeva Swami, Rādhikā Nāgara Dāsa

To register for a course, go to the Mayapur Institute website at http://www.mihet.org.
**Before beginning these courses/modules, students will complete a Preliminary Home Self-Study Unit, available on the Mayapur Institute website.*

can't yet take part in the *rāsa* dance, we can relish divine dance in the form of *saṅkīrtana,* the congregational chanting of the holy names of Kṛṣṇa. The exuberant singing and dancing of *saṅkīrtana* are a profound and potent form of meditation. The purpose of meditation is to experience spiritual reality. Silent meditation tries to achieve this by negating the material, by deactivating the body and the mind. But since we're habituated to physical and mental activity, wouldn't it be easier and more natural if somehow the body and the mind could be used to raise ourselves to spiritual levels of consciousness? That is precisely what *saṅkīrtana* does. Engaging the body in graceful dance for the pleasure of the Lord, and the mind in prayerful contemplation on the sound of His holy names—especially the *mahā-mantra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—quickly and efficaciously transports our consciousness to the joyful realm of divine love.

Thus *saṅkīrtana* acts like spiritual-music therapy to heal the soul in the current Iron Age, Kali-yuga. Just as iron burdens the person carrying it, negative thoughts and emotions burden most people in the present age. *Saṅkīrtana* floods the heart with positive, precious, golden emotions like love, faith, and joy and flushes away negative, burdensome emotions like hatred, anxiety, and sorrow.

Śrī Caitanya Mahāprabhu, who appeared some five hundred years ago, revived and popularized *saṅkīrtana* all over India. As the incarnation of Kṛṣṇa for Kali-yuga, Lord Caitanya displayed divine dance so enchantingly that His golden complexion, graceful gait, and intense devotional emotions charmed everyone—from aristocrats like the king of Orissa down to crime-hardened lowlifes.

Indeed, Śrī Caitanya's dance charmed even the Muslim emperor Akbar, who lived half a century later: "Hail Thee, O Caitanya, the victor of my heart. Mark the rhythm of this mystic dance, in lofty ecstasy quite alone. Merrily sounds the tabor, and the cymbals' notes keep time . . . O my heart's Lord, how can I express the love I have for Thee? Shah Akbar craves a drop from the sea of Thy love and piety." (Quoted by D. C. Sen in *Chaitanya and His Age.*)

These verses composed by a Muslim emperor in glorification of one who is commonly considered a Hindu saint illustrate the universal appeal of the divine love Śrī Caitanya Mahāprabhu personified and propagated.

As a spiritual master in Caitanya Mahāprabhu's line, Śrīla Prabhupāda, through his ISKCON, popularized the divine dance of *saṅkīrtana* in our times. Chanting and dancing devotees are now a familiar sight in major cities all over the world. Given the deep theology and intense devotion that lies at its heart, this simple-looking dancing can well be called the ultimate dance. ❁

Caitanya Caraṇa Dāsa is a disciple of His Holiness Rādhānātha Swami. He holds a degree in electronics and telecommunications engineering and serves full time at ISKCON Pune. His free ezine, "The Spiritual Scientist," gives a scientific presentation of Kṛṣṇa consciousness. To subscribe, register at www.thespiritualscientist.com.

YOU'RE INVITED!

The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. Come by and relish the taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast.

(See "Centers," pages 59–61, or visit directory.krishna.com.)

IN YOUR OWN WORDS

(*continued from page 19*)

Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Because bona fide gurus are representatives of the Supreme Lord, they can impart knowledge of the Absolute Truth, and by having such knowledge, one never falls back into the illusion that the living entity is equal to Kṛṣṇa, which is the cause of one's falldown into this material existence.

Rukmiṇī Prītī Devī Dāsī
Adliya, Bahrain

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to me." (Bg. 10.10)

Kṛṣṇa clearly explains how a spiritual aspirant like myself can gain the essential understanding to reach the Supreme Absolute Truth. The formula is simple: Constantly serve Kṛṣṇa in loving devotional service. There is no other way.

He who is beyond the grasp of great yogis, mystics, philosophers, and religious leaders can be reached by *bhakti,* which is His internal potency. *Bhakti* is even more powerful than Kṛṣṇa Himself, for *bhakti* attracts the all-attractive Lord. Such is Bhakti Devī's grace.

Śrīla Prabhupāda comments that even if one is not intelligent enough to make progress, still, "Kṛṣṇa from within gives him instructions so that he may ultimately come to Him without difficulty." Thus there are no excuses for not understanding and attaining Kṛṣṇa.

Hardik Kaswala
Unadilla, Georgia

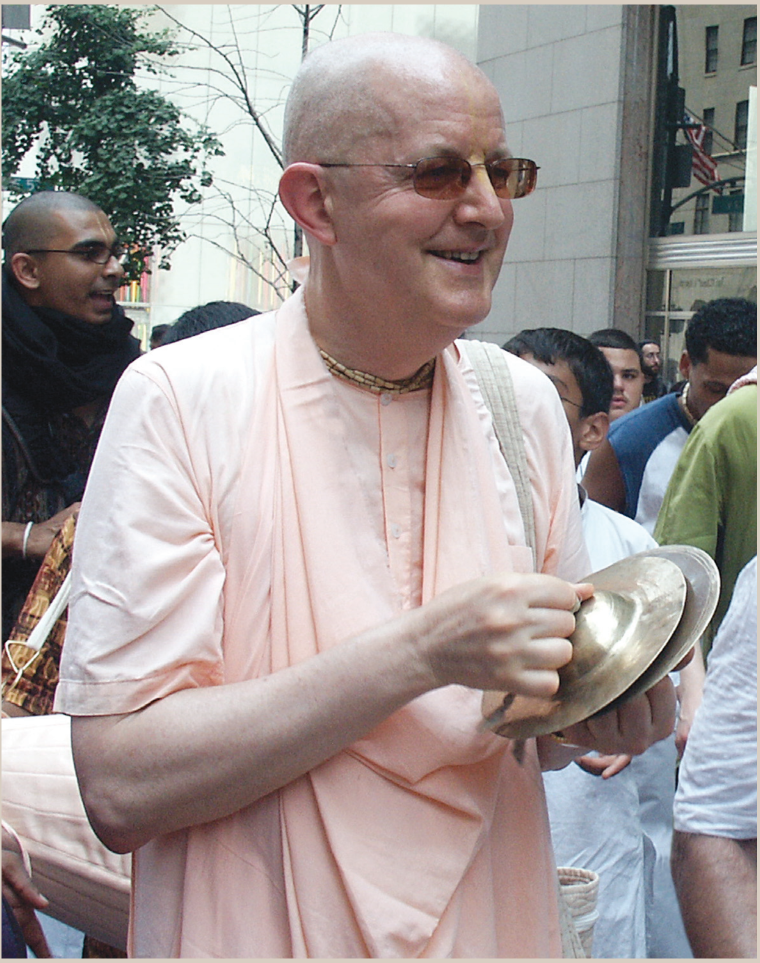
"The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater [outcaste]." (Bg. 5.18)

This is the first verse I listened to very attentively and committed to memory. It was recited in a lecture by my spiritual master, His Holiness Śrīla Tamāl Kṛṣṇa Goswami, back in 1987. I was intrigued by the way he quoted the verse. It sounded mystical, not from this world.

I was in primary school then. Later I tried to recall the verse, and by Lord Kṛṣṇa's mercy our family had a *Bhagavad-gītā As It Is.* As a child, I was so happy when I found the verse. It was my first attempt to read the *Gītā,* and I felt encouraged to find more beautiful verses.

Śrīla Prabhupāda's purports are amazing—so simple that even children can understand them.

Śravaṇīyā Devī Dāsī
Tavua, Fiji



Yamarāja Dāsa

Hare Kṛṣṇa, Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma
Rāma Rāma, Hare Hare

PRONUNCIATION: ha-ray, krish-na, ra-ma (rhymes with "drama")

DO or D

. . . with Jaya Vijaya

WHEN I FIRST heard the words "Hanuman Taekwondo," I thought it might be the title of a storybook about Lord Rāma's faithful devotee Hanumān. I was wrong. Looking at the words carefully, I then thought it might be the name of a popular guru from Southeast Asia. Nope. Wrong again.

Rather, Taekwondo is a unique form of martial arts, originating in Korea. And Hanuman Taekwondo is the brainchild of Jason Goreing, a Third Dan black belt, the 1994 Australian Taekwondo Master, a six-time NSW Taekwondo Champion—and a devotee of Lord Kṛṣṇa. His Hanuman Taekwondo is a spiritualized version of an age-old tradition.

Jason's initiated name is Jaya Vijaya Dāsa, and he is a disciple of His Holiness Bhakti Tīrtha Swami (1950–2005), who called himself a "spiritual warrior:" a soldier of peace, nonviolence, and love of God.

A Tough Start

When Jaya Vijaya was roughly fifteen years old, he would regularly watch and copy Bruce Lee, the martial arts exemplar who made numerous movies, popularizing Asian combative techniques for the world to see. He would also watch David Carradine in the television series *Kung Fu* and fantasize about filling his shoes. Jaya would spar with friends, and he quickly realized he had a natural ability for fighting. He also saw that he had an innate attraction to the life of a monk, like the one portrayed by Carradine in *Kung Fu,* and to the entire martial arts tradition. He admired the philosophy of Taoism, Buddhism, and other forms of Eastern thought. He was impressed with the idea that someone could excel in martial arts and still fully support the doctrine of nonviolence.

Aside from his interest in Eastern philosophy and martial arts, he was a normal kid. He lived in a small country town in Victoria, Australia, where "drinking, smoking, football, fighting, and womanizing were the main sources of entertainment." He indulged in such things, and when decadent behavior became a problem, his family moved away from their little town.

Soon after, Jaya left home and relocated in Melbourne. This led to the association of low-life street kids, which resulted in his living in boarding houses, taking drugs, and engaging in other unsocial behavior.

But it was around this time, thankfully, that his sister's husband introduced him to a friend from Cambodia who had studied martial arts from the age of five in a Buddhist monastery. He rekindled Jaya's interest in philosophy and physical discipline and, though sharing some secrets of martial arts, was careful not to divulge too much. He could see that Jaya was not only young but also aggressive and might misuse his knowledge.

He encouraged Jaya to pursue martial arts, but to accept that everything comes in time and that learning such arts prematurely can be dangerous. He also left Jaya with the idea that it is important to be a good person, with high moral values and ethical codes.

Diving In

Jaya moved to Sydney and threw himself into the world of martial arts. But despite his attraction to martial arts, life was handing him a good dose of material suffering. So when a self-help book convinced him it was time to make some serious changes in his life, he moved to Perth, on the other side of Australia. He enrolled in an Olympic Taekwondo school, started reading all sorts of "spiritual" literature, and trained more seriously than ever before. Soon after, he enrolled in a school run by former world Taekwondo champion Master Jang Tae Kim. Then, before the 1994 Australian Championships, he trained at a prominent school in Melbourne for three months. The school had

IE

One devotee's journey through martial arts and Kṛṣṇa consciousness.

by Satyarāja Dāsa

Jason Goreing, aka Jaya Vijaya Dāsa, discovered that his martial arts career dovetailed well with his life as a devotee of Kṛṣṇa.

HANUMAN TAEKWONDO

BODY + SOUL

produced four Olympic Taekwondo fighters for Australia, including Lauren Burns, the 2000 Olympic gold medalist.

Jaya excelled at this school, won numerous matches, and soon became Australian Champion. He returned to Sydney to train with Master Kim, renowned in the world of martial arts. One week later he was with the National Taekwondo team, preparing for the Olympic games and the world championships. Sadly, while training with a friend, he cracked a cartilage in one knee and tore a ligament in the other. His future in martial arts was in jeopardy.

Skeptical of the invasive surgery he was told he needed, he started going deeper within, looking for answers while praying and meditating. From calamity, says a Chinese proverb, comes opportunity.

He explored Ayurvedic medicine, holistic healing, vegetarianism, and yoga *āsanas.* And he came across the *Bhagavad-gītā,* which deepened his knowledge of Eastern thought.

It was Jaya's younger sister, aware of his inward journey and newfound interests, who introduced him to Kṛṣṇa consciousness. Observing his burgeoning passion for vegetarianism and animal rights, she gave him a book that had been given to her by a Hare Kṛṣṇa devotee: *The Higher Taste.* He found its philosophy fascinating, a natural progression from everything he had studied and practiced thus far.

The book included a card that advertised the local "Food for Life" restaurant, which turned out to be close to where he was living. He began visiting the restaurant daily, eating *prasādam* and speaking with devotees. Gradually, he realized that many of the books and traditions he was studying were just later derivatives of the ancient Vaiṣṇava tradition practiced by the members of the Hare Kṛṣṇa movement.

The Taekwondo that Jaya Vijaya Dāsa teaches is about more than self-defense. It's also about self-discipline, self-control, and self-realization.

He began to experiment with the chanting of the Hare Kṛṣṇa *mahā-mantra:* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. He applied the same passion and determination he had previously used for martial arts. In fact, he used some of those same techniques to become even more absorbed in the mantra.

Through chanting, his consciousness was gradually transformed. He gained more and more faith in Vedic philosophy, which teaches that we are not these material bodies and that the material world is a temporary place of illusion and suffering. He also developed faith in a higher realm, our original home, where Kṛṣṇa sports with His eternal associates.

Soon he was meeting senior members of the Hare Kṛṣṇa movement,

like His Holiness Devāmṛta Swami, who encouraged him and answered his numerous questions. This led to a move to Brisbane, where his spiritual practices became even more serious. He moved into the temple and took to ashram life with full force, taking part in the daily spiritual program. Rising every morning at 4:00 A.M., he attended group services with song and dance, he chanted the prescribed number of rounds on his beads, and his meditation deepened.

After a year in Brisbane, he met his spiritual master, His Holiness Bhakti Tīrtha Swami, who initiated him into the eternal science of the soul. Under his teacher's able guidance, he traveled to the United States, where he visited and served in many large Kṛṣṇa temples, including those in Pennsylvania, California, New York, and Texas. His guru took him to visit temples in London, South Africa, and Europe as well. Bhakti Tīrtha Swami encouraged him to continue his martial arts training and to open a school. He would tell his disciple tales of Arjuna and other warriors from Vedic times, bringing out the chivalrous and deeply spiritual underpinnings of each story.

Taekwondo and Kṛṣṇa Consciousness

For the last two years, Jaya and his wife have lived in Brisbane, where they run a martial arts club near their home. Around eighty students—four of whom became state champions in a March competition—attend classes at Hanuman Taekwondo every week. They learn not only about martial arts but also about Kṛṣṇa consciousness, if not directly then by Jaya's example.

"The true value of martial arts lies not in learning the art itself," says Jaya Vijaya, "but in acquiring internal qualities developed by learning its basic practices."

When asked what initially attracted him to martial arts, he replies, "Practitioners often use meditation and other spiritual practices to complement, enhance, and perfect their martial skills. I was always interested in discipline and exercise, but I was also always a seeker."

His interests came together perfectly in Kṛṣṇa consciousness.

"All the self-discipline and spirituality I learned as a martial artist was brought to the next level by the devotees. With them, I came to understand the roots of martial arts and how the very practice was meant to bring one to an awareness

BACK TO GODHEAD

SUBSCRIBER SERVICE INFORMATION

Your satisfaction
is our highest priority.

LET OUR BTG SERVICE CENTER HELP YOU WITH:

RENEWING:
We will automatically notify you by mail when it's time to renew. If you prefer, you can even renew your subscription by calling us toll-free.

GIFT SUBSCRIPTIONS:
An easy way to send a thoughtful gift! You can send a gift subscription of BTG to friends and family any time of the year. We'll also include an attractive gift card announcing your gift.

CHANGE OF ADDRESS:
If you are moving or taking a vacation, we'd be happy to change your address or suspend service temporarily.

OTHER QUESTIONS:
We'll gladly help you with these and any other questions you may have concerning your BTG subscription.

WRITE SUBSCRIBER SERVICE AT:

BTG Service Center
P. O. Box 430
Alachua, FL 32616, USA

OR CALL US TOLL FREE:

1-800-800-3284
Fax: 1-386-462-1761
E-mail: btgsubs@krishna.com

of the Supreme Being."

"I learned," he continues, "that martial arts has spiritual origins. Monks practiced it for thousands of years, in China and Japan, especially, as a basis for self-realization. It was a form of yoga—mastery over body and mind—meant to bring people to a peaceful state of consciousness. From there, they could pursue service to God wholeheartedly. With a fine-tuned body and mind, there would be fewer distractions in their pursuit of spirituality."

"Martial arts originated in India," Jaya Vijaya tells me, "and its teachings were carried over the Himalayas by a monk named Bodhidhama, who brought it to China. Soon after, it spread to Japan, Korea, and other Asian countries. The seed practices that later became martial arts can be traced back to Vedic texts. Even Lord Rāmacandra and Paraśurāma, both avatars of Viṣṇu, are described as warriors, adhering to an advanced set of morals and ethics and a spiritual code of life. In other words, even Vedic culture saw the need for true spiritual warriors."

Jaya Vijaya is talking about *kṣatriya* dharma, which in former times included elaborate methods of warrior training. Vedic texts acknowledge four kinds of people, each with a natural set of work skills and vocational aptitude. Of them, the *kṣatriyas,* natural leaders and fighters, are trained to be noble and chivalrous. Warriors of some sort are always needed to keep order in society. Martial arts can be seen as a much later derivative of *kṣatriya* dharma.

In ancient India, *kṣatriyas* would train daily not only in physical disciplines but also in complex meditation techniques that gave mastery over supernatural weapons. The *kṣatriya*—"one who delivers from harm"—was never an aggressor and always embodied a strong belief in nonviolence. This is also the martial arts way of living.

I asked Jaya Vijaya to discuss some similarities between the ancient *kṣatriya* science, which begins with knowledge of the self, and its corollary in martial arts. He replied,

> The terms *ch'i* and *ki,* which are variations on the same concept, have been described as the breath, the spirit, or the inner nature of things. It's the life force, the vital energy that separates a live body from a dead one. According to all forms of martial arts, one needs to get in touch with this vital force, which brings us closer to who we really are.
>
> But martial arts is not generally clear about what the *ch'i* actually is. Is it the real *ātmā,* the self, or some other kind of vital energy? Martial arts doesn't tell us. The thing I like about Kṛṣṇa consciousness is that it gives clarity to concepts that are only vague in the world of martial arts.

Jaya also explained that if you eat the wrong foods, such as meat, you deplete your *ch'i,* your inner bodily energy. Sex and drugs have the same effect, inviting disease and death. Thus, as our conversation went on, it became clear that since the *ch'i* can be depleted, it is not the *ātmā,* the life force proper.

In Vedic terminology, the *ch'i,* then, correlates more with subtle energies in the body, as described in Ayurvedic texts. *Prāṇa,* for example, is the life energy that contributes to respiration, oxygenation, and circulation. All motor and sensory functions are linked to *prāṇa,* whose more subtle aspects, *ojas* and *tejas,* seem to correspond to *ch'i.*

To learn about the actual spiritual element, the soul, Jaya Vijaya turns to Kṛṣṇa consciousness. Here, through service to Lord Kṛṣṇa, he finds the ultimate goal of the martial artist. Indeed, he finds the ultimate goal of life.

Satyarāja Dāsa, a disciple of Śrīla Prabhupāda, is a BTG associate editor. He has written over twenty books on Kṛṣṇa consciousness and lives near New York City.

For more information, go to www.hanumansd.com.

SENSE GRATIFICATION

An Essay in Pathology

Kṛṣṇa reveals that the world works in precisely the opposite of the way we suppose.

by Ravīndra Svarūpa Dāsa

Photo: © Kurhan | Dreamstime.com. Montage: Yamarāja Dāsa.

IN THE *Bhagavad-gītā* (5.22) Kṛṣṇa says this about enjoyment of the senses:

ye hi samsparśa-ja bhogā
duḥkha-yonaya eva te

“The pleasures that arise from contact between the senses and their objects are in truth the sources of all suffering.”

The Sanskrit word *bhogā* (with the long “a” of the plural) means “pleasures” or “enjoyments.” What kinds? The pleasures born (*ja*) from *samsparśa,* “the bringing into contact”—implicitly, the contact of the senses with their appropriate objects.

This is what we mean by “sense gratification”: enjoying the pleasures that arise when the eyes, nose, or tongue, the hands, skin, or genitals, come together with their particular objects.

Kṛṣṇa says something about those pleasures startlingly counter-intuitive: the enjoyments thus obtained (*te*) are the birthplaces or origins (*yonaya*) of suffering (*duḥkha*).

There seems to be an allusion to sexual enjoyment contained in this line. The word *yonaya* literally means “vaginas” or “wombs” and connects with the word *ja,* birth, earlier in the line. The allusion would be appropriate, for sexual pleasure is, as Freud pointed out, “the prototype of all pleasure.”

All sensual pleasures, Kṛṣṇa asserts, are the causes of suffering.

As if anticipating the immediate denial of his hearer, Kṛṣṇa fortifies his laconic utterance with two words of emphasis: *hi* (surely, certainly) and *eva* (truly, really). I’ve tried to convey the force of these with the words “in truth” and with the word “all,” modifying “suffering.”

The word *duḥkha* is often used to indicate the generic suffering of material existence itself. Buddha used the word in this way in the first of his Four Noble Truths:

> This is the noble truth of suffering [*duḥkha*]: birth is suffering, aging is suffering, illness is suffering, death is suffering; sorrow, lamentation, pain, grief and despair are suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering. . . .

The second Truth declares that the origin of this suffering is desire or craving (*tṛṣṇa*).

By the way, we can see that these statements of Buddha mirror the *Bhagavad-gītā’s* teaching. It is well known that Buddha rejected the authority of the *Vedas,* yet we see here that he clearly retained some fundamental principles of Vedic teaching. Interestingly, early in the *Gītā* Kṛṣṇa rejects those who, bewildered by the "flowery language" of the *Vedas,* devote themselves exclusively to Vedic rites in order to obtain worldly opulence and enjoyment. In other words, Kṛṣṇa rejects the same understanding of the *Vedas* that Buddha does. Yet Kṛṣṇa, still accepting Vedic authority, expounds what He considers the ultimate Vedic teaching, making open in the *Gītā* what was previously exclusive or hidden knowledge.

But here there is no disagreement: "Those pleasures that arise from the contact of the senses with their objects are in truth the sources of all suffering."

What Kṛṣṇa is telling us is that all sense gratification is a cigarette. Sense gratification is the cause of death.

Kṛṣṇa reveals that the world actually works in precisely the opposite of the way we suppose. From our very birth we began to enjoy sense pleasure. Finding delight in every such experience, we naturally assume that the path of happiness—obviously—lies in multiplying, perpetuating, and intensifying those pleasures as far as possible.

Yet the world misleads us. And so, our worldly experience as a whole is described as a kind of *māyā,* or illusion.

The illusion is all-pervading and ever-deepening. Kṛṣṇa's warning has been issued by many saints and sages of the past, like Lao Tzu, Confucius, Buddha, Moses, Plato, and Plotinus, but nowadays we dismiss their teachings.

Caught in that sensual music all neglect
Monuments of unageing intellect.
(From W. B. Yeats, "Sailing to Byzantium")

Why then should we heed those traditional religions and moralities, with their negations and restrictions imposed by those decrepit, youth-hating, life-denying patriarchs, their lips curled in disgust? There is such a thing as progress. It has liberated us from the guilt and inhibitions inherited from the past; let us fully explore and exploit all the potentials of the world. So the illusion grows deeper, lays the very foundation of our modern culture.

In 1851—in the early days of the modern project—Mathew Arnold composed the celebrated poem "Dover Beach." There, where the waves loudly pound the pebbled shore beneath the chalk cliffs, the sound of the ebbing tide reminded the poet of the "melancholy, long, withdrawing roar" of the once full "Sea of Faith." Contemplating our new condition, Arnold concluded:

. . . for the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.

Did Arnold nail it? After so many more years of progress, we can watch on hi-def, large-screen satellite TV the current clashing of the current armies of the night, and the current brilliant talking heads analyzing the current global economic collapse and the current unchecked advance of manmade global climatic disaster. All of this news comes richly larded with—and paid for by—expensively produced commercial messages that urge us to spend and enjoy more and more and more.

What could have gone wrong?

Or what if the television commercials miraculously told the truth? Enjoy Cancun or Paris, enjoy Schlitz or Heineken, enjoy Toyota or Lexus—and you will really suffer!

Of course, some total marketing lies have been famously exposed, and products have fallen into disgrace. Enjoy Lucky Strike, Camel, and Chesterfield—we know you will suffer. You will suffer chronic obstructive lung disease, heart disease, stroke, and lung cancer, and die.

What Kṛṣṇa is telling us—what the consumers have yet to realize—is that all sense gratification is a cigarette. Sense gratification is the cause of death.

"The pleasures that arise from contact between the senses and their objects are in truth the sources of all suffering." So Kṛṣṇa says in *Bhagavad-gītā* (5.22).

Why is that? The next line of the text offers an answer:

ādy-antavantaḥ kaunteya
na teṣu ramate budhaḥ

"Such pleasures possess a beginning and an end, Kaunteya. A wise person takes no delight in them."

Having a beginning (*ādi*) and end (*anta*) qualifies all pleasures in the material world. For that reason, one who is actually wise (*budha*) seeks no enjoyment from them.

It is a fact that in this temporal world we hold no title to, we have no actual possession of, anything we enjoy. Our lease here on happiness is fragile and fleeting.

Here Time reigns over all:

Since brass, nor stone, nor earth, nor boundless sea,
But sad mortality o'ersways their power,
How with this rage shall beauty hold a plea,
Whose action is no stronger than a flower?

O, how shall summer's honey breath hold out
Against the wrackful siege of batt'ring days,
When rocks impregnable are not so stout,
Nor gates of steel so strong but Time decays?
O, fearful meditation!

So the Bard sings.

The wise know well that this world is itself a disaster area.

We fools of time are loath to hear this. We are "in denial." As the *Bhāgavatam* says of us, *paśyann api na paśyati,* although we have seen, we still don't see. Our blindness is willful. We make ourselves stupid in order to be happy:

Yet ah! why should they know their fate?
Since sorrow never comes too late,
And happiness too swiftly flies.
Thought would destroy their paradise.
No more;—where ignorance is bliss,
'Tis folly to be wise.
—Thomas Gray (1742)

So we seek happiness after the way of fools. We bring our senses in contact with their objects and relish and rejoice in the pleasure arising thereby. Yet sooner or later that contact is broken off, and our pleasure ends. It cannot be otherwise.

Now let me offer a self-survey, conducted by one's self of one's self:

Q: "When your pleasure came to an end, how did you feel?"
A: "I felt let down, miserable, depressed. I felt aggrieved, bereaved, bereft."
Q: "And why is that?"
A: "Duh! Obviously, I didn't want my pleasure to end. I wanted it just to keep on going."
Q: "And how long did you want it to keep on going?"
A: "How long can I have? Forever?"

A little introspection uncovers our true desire: We seek happiness that does not end; we seek eternal pleasure. If we explore this desire we will find that it is stubborn and implacable.

So this is what we are doing; this is our absurd condition: We desire happiness that does not end, yet we seek it, obsessively, in a world where everything ends.

We are forced to conclude, then, that no satisfaction of our desires is to be found in the material world. Q.E.D.

The Rolling Stones' crude anthem of a generation—"I can't get no satisfaction"—is nothing more than a lingering howl of disappointment at this intractable fact.

We want our pleasure to keep on going forever. That is the nature of pleasure itself.

Alle Lust will Ewigkeit—"All joy wants eternity"—wrote Friedrich Nietzsche. *Will tiefe, tiefe Ewigkeit*—"Wants deep, deep eternity."

Every fleeting pleasure here bears a kind of remembrance or recollection of eternal happiness, of a paradise lost. Trying to find that paradise here, in the reflection, in the mirage, only takes us further from what we really seek. We secure further dissatisfaction and nothing more.

So the natural joy of childhood and youth gives way to the disappointment, bitterness, emotional numbness, and despair of age. We stop living long before we die.

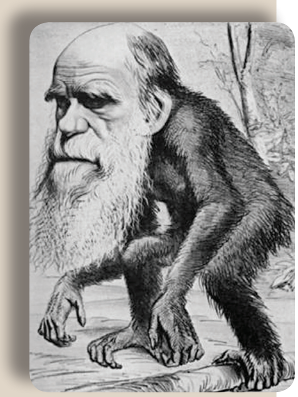
Arthur Schopenhauer, with characteristic lucidity, offers us this chilling observation: "Human existence resembles a theatre performance which, begun by living actors, is ended by automatons dressed in the same costumes."

We seek life and joy in the world, and our very seeking produces for us death and misery. We attain just the opposite result. This is what Kṛṣṇa tells us.

Now we live in a culture of sense gratification that turns all of us into automatons. Only a counter-culture of self-realization can deliver us, a culture to bring about "a revolution," as Prabhupāda puts it, "in the impious life of a misdirected civilization."

Ravīndra Svarūpa Dāsa, an ISKCON guru and governing body commissioner, lives at the Philadelphia temple, where he joined ISKCON in 1971. He holds a Ph.D. in religion from Temple University.

Don't Miss Our Special November/December Issue!



This year marks the two-hundredth anniversary of the birth of Charles Darwin, whose theories have done much to harm the spiritual culture of the world. Śrīla Prabhupāda entrusted his disciples, especially those trained in science, with the task of challenging Darwin's dangerous ideas.

So we're filling the next issue with articles by devotees whose academic, scientific, and Kṛṣṇa conscious training qualifies them to challenge evolutionary theory and present the Vedic alternative.

Don't miss this exciting issue. And tell your friends about it too.

Because this special issue might sell out early, let us know if you'd like to order—at discount prices—a quantity for distribution.

To inquire, email: editors@krishna.com.

fire

A Meditation

By thinking about the qualities of fire, we can remember Kṛṣṇa, the source of all energies.

by Ūrmilā Devī Dāsī

THE ADRIATIC SEA laps at my feet on a Croatian beach. The last rays of the sun are long gone, and the sky is the deepest blue. Across the bay is an oil refinery, and the flame at the top of a chimney, invisible during the day, has become prominent. I watch the flame dance and marvel at how fire captures one's attention.

It's not surprising, I muse, that this little bit of Kṛṣṇa's energy is so alluring. The name *Kṛṣṇa* means all-attractive. Kṛṣṇa is a person, and from Him come all energies, which are identical to Him. Fire, therefore, is also Kṛṣṇa. By thinking about the qualities of fire, we can remember Kṛṣṇa, the Supreme Spirit. Because some aspect of fire is constantly with us, it thus becomes easy to enter into deep spiritual consciousness even while in apparently mundane situations.

First, we will meditate on the heat of fire, then its light, and then its beauty. Thinking

Photo by Denesh Hallok

about the beauty of fire naturally brings us focus on Kṛṣṇa's form. Finally we will contemplate His pastimes with fire.

Heat

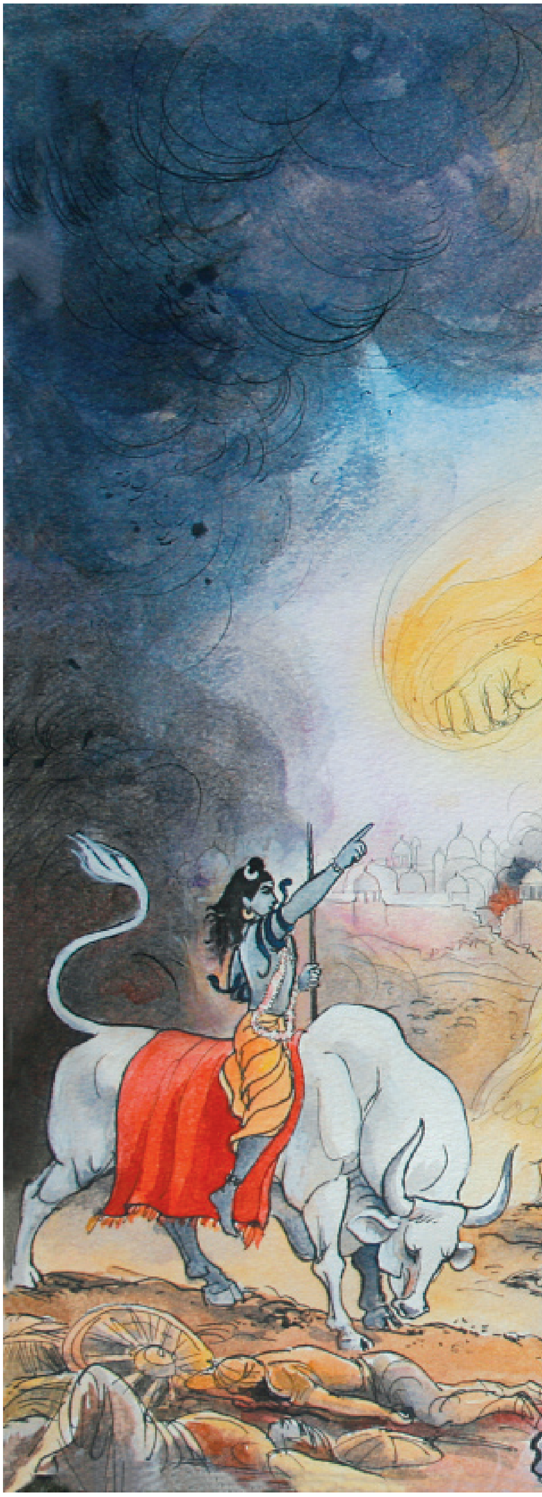
After air, most people name food and water as our most basic physiological needs. But we can live weeks or months without food, and often more than a week without water. The most basic bodily need after air is correct temperature.

We experience life-giving heat in two ways from the sun. One is directly on our skin and the other indirectly through digestion, which releases the sun's energy transformed into food through photosynthesis. For warm-blooded creatures like us humans, eighty percent of the food we eat is used to produce internal heat. Yet we forget how this heat outside and inside our bodies sustains us. Heat is, after all, invisible. To a conditioned soul, Kṛṣṇa is also invisible. He sustains us, is inside our heart and all around us, yet we do not see Him, and we forget our dependence upon Him. An ordinary person might cease to give without some gratitude or even acknowledgement. But Kṛṣṇa gives even to those who entirely forget Him.

The way heat sustains us yet is invisible brings to mind the verse in the *Bhagavad-gītā* where Kṛṣṇa says that He is like a string upon which pearls rest. We know the string is there because the pearls hang in an orderly way, but the string itself hides in the pearls' core.

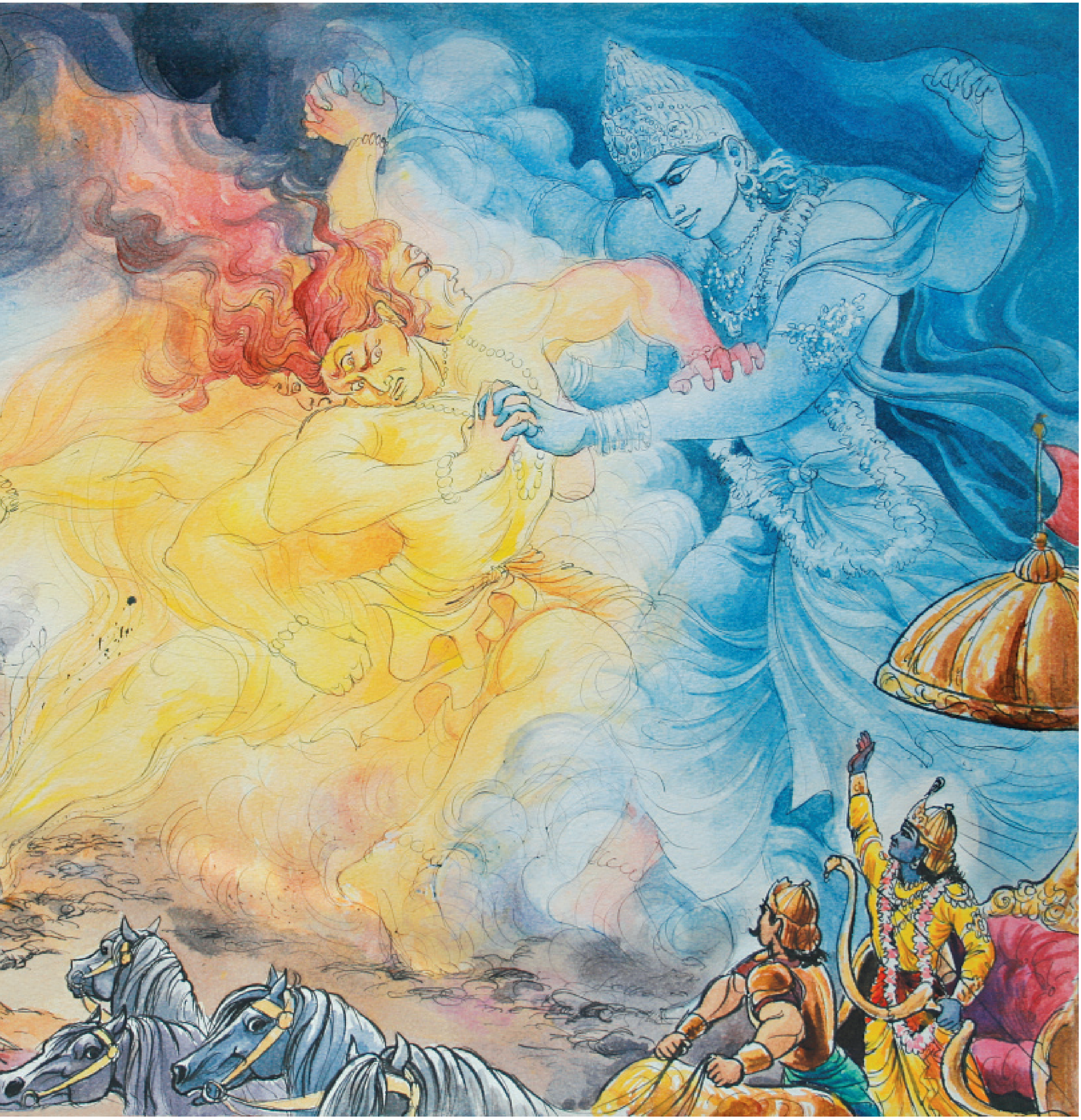
Though similar to a thread in this way, Kṛṣṇa is not fragile like a thread. Think of the power of heat, which comes from Him. A slight difference in temperature, and instead of life there is death or severe injury. Those who handle fire must do so with care and respect. We might huddle close to a bonfire on chilly days, but we don't get too close. Similarly, unless we are full of pure love of God, we serve Kṛṣṇa according to the rules of worship and service to avoid getting burned by offenses.

Mitch Kahn, an experienced firefighter, writes, "A fire is like a living thing—a living engine of destruction. And each blaze has its own personality. There's a sound and smell to a wildfire that you never forget. Burning brush and searing wind roaring like a jet engine. The acrid odor of scorched earth." Indeed, the



Śrī Prahlāda Dāsa

During a battle (above) described in the Śrīmad-Bhāgavatam, *Lord Kṛṣṇa's personified weapon of extreme cold defeats Lord Śiva's weapon of extreme heat. At left, the sun's beautiful displays can remind us of the beauty of Kṛṣṇa, the source of the sun.*


Painting by Madhava Priya Devi Dāsī

destructive power of heat brings to mind scriptural descriptions of periodic universal dissolution. At that time, the Lord, being unhappy at the conditioned souls' continuously working against their own self-interest, envelopes the cosmos in heat more intense than numerous suns.

We err if we think in terms of heat as being good or bad. Kṛṣṇa is all good, and even the destructive burning of heat purifies and cleanses. Farmers sometimes burn a field to remove weeds and their seeds, the ashes fertilizing the soil. Scientists and medical doctors depend on the sanitizing action of heat's destructive force. Similarly, Kṛṣṇa tells us in the *Bhagavad-gītā* that transcendental knowledge of the soul and God burns up all ignorance and suffering. Achieving loving union with Kṛṣṇa also removes the potency of all the material desires that bind us to karma and rebirth, just as seeds fried in high heat lose all power of germination.

Seeds are also burned when a devotee takes vows of commitment to serve the Lord. The initiation ceremony involves throwing grains into a sacrificial fire. The fire is understood as Kṛṣṇa's tongue: He eats the grains and thus purifies the giver. The pleasing heat from the Lord's tongue of sacrifice reminds us that warmth is associated with life itself and that the Lord is the Supreme living being, the source of all life. Warmth is also associated with love—we speak of a warm embrace or a cold glance. Kṛṣṇa's warmth is one manifestation of His encompassing love for all living beings. Whenever we feel the heat of the sun, fire, or the furnaces in our buildings, we can feel both the life and the love of Kṛṣṇa.

Life and love are often associated with food. Heat transforms both the texture and the flavor of raw food, making hard vegetables swim in their own juices when flames lick the bottom of a pot. Similarly, Kṛṣṇa releases a flow of affection even from dry philosophers and melts even steel-like hearts into the flowing butter of love. Just as heat reveals a variety of flavors otherwise hidden in uncooked food, when a soul serves Kṛṣṇa diverse and intense emotions of ecstasy manifest themselves. The chemical fire in our body, with which Kṛṣṇa directly identifies Himself in the *Gītā,* distills food to its essence in order to nourish the body's organs and systems. In doing so, it separates value from waste.

Coming to Kṛṣṇa's shelter is often compared to taking advantage of moonlight.

According to the Ayurveda, the ultimate product of the heat of digestion is vitality and strength. Similarly, in the final stages of purification through serving Kṛṣṇa, the soul is brought to its pure state of spiritual power, where all unwanted things, such as identification with the material body and mind, are finished.

Cooking with too much heat will burn the outside of food while leaving the inside raw. Cooking at just the right temperature, with patience, gives us food that is tasty throughout. Similarly, under expert guidance we need to apply with care the process of connecting with Kṛṣṇa through chanting, hearing, and serving. Impatient *bhakti-yogis* may take up extreme practices that leave them discouraged, with their heart barely touched. But those who have enthusiasm, confidence, and patience find that *bhakti-yoga* gradually transforms their thoughts and feelings, melting their hearts.

Heat cooks our food by exciting molecules that crash into each other. Heat can destroy a food's structures and create new ones. Heat also creates air currents upon which birds travel the skies. Heat from the sun pulls water vapor into clouds, thus starting the cycle that both purifies the water and distributes it around the world. Heat's effect of causing other things to move and flow reminds us that contact with Kṛṣṇa is stimulating. Even inanimate objects react to Him—rocks melt at the sound of His flute. Kṛṣṇa stirs the heart and mind of all who connect with Him.

Light

Just as warmth is closely associated with both life and love, so is light. We speak of how people's eyes light up when they meet someone they love. A person full of life is often described as having a sunny disposition. Light thus reminds us that Kṛṣṇa is the life of all that lives and the best friend of all.

Lighted candles, colored light bulbs, and fireworks often play a role when friends, families, and communities gather for holidays, festivities, and celebrations. Upon seeing such lights, we can meditate on how every day in the spiritual world is a festival. Kṛṣṇa, the reservoir of pleasure, delights in eternal varieties of transcendent parties.

Whether we are visiting others for a party or entering our own home, light welcomes us. When the lights are on, we know that someone is home and awaiting our arrival. Greeting others with light is as ancient as humankind. Thus we offer a flame to the deity in the traditional *ārati* ceremony performed in Kṛṣṇa temples. As one famous prayer says, the devotee offers Kṛṣṇa *ārati* with the lamplight of love. Kṛṣṇa is also welcoming us with His light, shining forth in all splendor to invite us back home.

Kṛṣṇa's invitation illumines our hearts so that we can clearly perceive both truth and illusion and thus choose to reunite with Him. Indeed, gaining such knowledge is often termed "enlightenment." In the most simplistic sense, we gain most of even our mundane knowledge through vision, which requires light. Whenever we see light, we can remember how Kṛṣṇa is the source of knowledge on every level, both spiritual and material.

The scriptures often compare knowledge to sunlight, which is also sometimes equated with Kṛṣṇa's weapon Sudarśana, which means "auspicious vision." Sunlight, or Sudarśana, is the eye of the Lord. To function, our eyes need light entering them, but Kṛṣṇa's eyes emit light. We sometimes communicate with only our eyes, and Sudarśana is called "the master of speech," because when the light of knowledge fills us, truth comes from our mouth.

Light is the source of nourishment not only for the words and mind, but also for the body. At the bottom of the food chain are plants that use photosynthesis to transform sunlight into sugars and starches. Through this process, transformed light is the food that nourishes the bodies of nearly every living being on earth. If we meditate on how the food we eat is the sun's energy and how Kṛṣṇa says that He is directly the light of the sun, we can easily feel a connection with Him with every bite.

Besides the hot light of the sun, there is soothing moonlight, which cools and refreshes us after a day of work. Coming to Kṛṣṇa's shelter is often compared to taking advantage of moonlight for relief and peace. Also, the moon inspires romantic love among ordinary people, but it can remind a spiritual practitioner of Kṛṣṇa's pure love dance with the saintly milkmaids.

Fire and Kṛṣṇa's Beauty

Kṛṣṇa says He is the splendor of fire. Fire is beautiful, full of majesty. Sunshine sparkling on the ripples of a lake on a clear day, an outdoor bonfire on a chilly night, clusters of stars in the heavens, glittering chandeliers, neon signs, blinking lights on

(*please turn to page 45*)

Referred to as "the ripe fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa,* or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness.

THE LORD APPEARS BEFORE DHRUVA

On the request of the demigods, Lord Viṣṇu goes to see Dhruva Mahārāja, whose austerities are disturbing the whole universe.

CANTO 4: CHAPTER 8

80 तस्मिन्नभिध्यायति विश्वमात्मनो
द्वारं निरुध्यासुमनन्यया धिया
लोका निरुच्छ्वासनिपीडिता भृशं
सलोकपालाः शरणं ययुर्हरिम्

tasminn abhidhyāyati viśvam ātmano
dvāraṁ nirudhyāsum ananyayā dhiyā
lokā nirucchvāsa-nipīḍitā bhṛśaṁ
sa-loka-pālāḥ śaraṇaṁ yayur harim

tasmin—Dhruva Mahārāja; *abhidhyāyati*—when meditating with full concentration; *viśvam ātmanaḥ*—the total body of the universe; *dvāram*—the holes; *nirudhya*—closed; *asum*—the life air; *ananyayā*—without being diverted; *dhiyā*—meditation; *lokāḥ*—all the planets; *nirucchvāsa*—having stopped breathing; *nipīḍitāḥ*—thus being suffocated; *bhṛśam*—very soon; *sa-loka-pālāḥ*—all the great demigods from different planets; *śaraṇam*—shelter; *yayuḥ*—took; *harim*—of the Supreme Personality of Godhead.

When Dhruva Mahārāja became practically one in heaviness with Lord Viṣṇu, the total consciousness, due to his fully concentrating, and closing all the holes of his body, the total universal breathing became choked up, and all the great demigods in all the planetary systems felt suffocated and thus took shelter of the Supreme Personality of Godhead.

PURPORT: When hundreds of persons are sitting in an airplane, although they remain individual units, they each share in the total force of the airplane, which runs at thousands of miles per hour; similarly, when unit energy is identified with the service of the total energy, the unit energy becomes as powerful as the total energy. As explained in the previous verse, Dhruva Mahārāja, because of his spiritual advancement, became almost the total heaviness, and thus he pressed down the whole earth. Moreover, by such spiritual power his unit body became the total body of the universe. ① Thus when he closed

(1) How did Dhruva Mahārāja cause all the living entities in the universe to feel that they were suffocating?

the holes of his unit body to firmly concentrate his mind on the Supreme Personality of Godhead, all the units of the universe—namely all the living entities, including the big demigods—felt the pressure of suffocation, as if their breathing were being choked. ② Therefore they all took shelter of the Supreme Personality of Godhead because they were perplexed as to what had happened.

③ This example of Dhruva Mahārāja's closing the holes of his personal body and thereby closing the breathing holes of the total universe clearly indicates that a devotee, by his personal devotional service, can influence all the people of the world to become devotees of the Lord. If there is only one pure devotee in pure Kṛṣṇa consciousness, he can change the total consciousness of the world into Kṛṣṇa consciousness. This is not very difficult to understand if we study the behavior of Dhruva Mahārāja.

देवा ऊचुः
81 नैवं विदामो भगवन् प्राणरोधं
चराचरस्याखिलसत्त्वधाम्नः
विधेहि तन्नो वृजिनाद्विमोक्षं
प्राप्ता वयं त्वां शरणं शरण्यम्

devā ūcuḥ
naivaṁ vidāmo bhagavan prāṇa-rodhaṁ
carācarasyākhila-sattva-dhāmnaḥ
vidhehi tan no vṛjinād vimokṣaṁ
prāptā vayaṁ tvāṁ śaraṇaṁ śaraṇyam

devāḥ ūcuḥ—all the demigods said; *na*—not; *evam*—thus; *vidāmaḥ*—we can understand; *bhagavan*—O Personality of Godhead; *prāṇa-rodham*—how we feel our breathing choked; *cara*—moving; *acarasya*—not moving; *akhila*—universal; *sattva*—existence; *dhāmnaḥ*—the reservoir of; *vidhehi*—kindly do the needful; *tat*—therefore; *naḥ*—our; *vṛjināt*—from the danger; *vimokṣam*—liberation; *prāptāḥ*—approaching; *vayam*—all of us; *tvām*—unto You; *śaraṇam*—shelter; *śaraṇyam*—worthy to be taken shelter of.

The demigods said: Dear Lord, You are the refuge of all moving and nonmoving living entities. We feel all living entities to be suffocating, their breathing processes choked up. We have never experienced such a thing. Since You are the ultimate shelter of all surrendered souls, we have therefore approached You; kindly save us from this danger.

(2) How did the demigods respond to their suffocation?
(3) According to Śrila Prabhupāda, what do Dhruva's actions in this instance indicate about a pure devotee?
(4) Why are devotees freed from all problems?
(5) Why is the world pleasing for the devotee?

PURPORT: Dhruva Mahārāja's influence, attained by executing devotional service unto the Lord, was felt even by the demigods, who had never before experienced such a situation. Because of Dhruva Mahārāja's controlling his breathing, the entire universal breathing process was choked. It is by the will of the Supreme Personality of Godhead that material entities cannot breathe whereas spiritual entities are able to breathe; material entities are products of the Lord's external energy, whereas spiritual entities are products of the Lord's internal energy.

The demigods approached the Supreme Personality of Godhead, who is the controller of both kinds of entities, in order to know why their breathing was choked. The Supreme Lord is the ultimate goal for the solution to all problems within this material world. In the spiritual world there are no problems, but the material world is always problematic. Since the Supreme Personality of Godhead is the master of both the material and spiritual worlds, it is better to approach Him in all problematic situations. Those who are devotees, therefore, have no problems in this material world. ④ *Viśvaṁ pūrṇa-sukhāyate* (*Caitanya-candrāmṛta*): devotees are free from all problems because they are fully surrendered unto the Supreme Personality of Godhead. ⑤ For a devotee, everything in the world is very pleasing because he knows how to use everything in the transcendental loving service of the Lord.

श्रीभगवानुवाच
82 मा भैष्ट बालं तपसो दुरत्यया-
न्निवर्तयिष्ये प्रतियात स्वधाम ।
यतो हि वः प्राणनिरोध आसी-
दौत्तानपादिर्मयि सङ्गतात्मा

śrī-bhagavān uvāca
mā bhaiṣṭa bālaṁ tapaso duratyayān
nivartayiṣye pratiyāta sva-dhāma
yato hi vaḥ prāṇa-nirodha āsīd
auttānapādir mayi saṅgatātmā

śrī-bhagavān uvāca—the Supreme Personality of Godhead replied; *mā bhaiṣṭa*—do not be afraid; *bālam*—the boy Dhruva; *tapasaḥ*—by his severe austerity; *duratyayāt*—strongly determined; *nivartayiṣye*—I shall ask him to stop this; *pratiyāta*—you can return; *sva-dhāma*—your own respective homes; *yataḥ*—from whom; *hi*—certainly; *vaḥ*—your; *prāṇa-nirodhaḥ*—choking the life air; *āsīt*—happened; *auttānapādiḥ*—on account of the son of King Uttānapāda; *mayi*—unto Me; *saṅgata-ātmā*—fully absorbed in thought of Me.

The Supreme Personality of Godhead replied: My dear demigods, do not be perturbed by this. It is due to the

severe austerity and full determination of the son of King Uttānapāda, who is now fully absorbed in thought of Me. He has obstructed the universal breathing process. You can safely return to your respective homes. I shall stop this boy in his severe acts of austerities, and you will be saved from this situation.

PURPORT: ⑥ Here one word, *saṅgatātmā,* is misinterpreted by the Māyāvādī philosophers, who say that the self of Dhruva Mahārāja became one with the Supreme Self, the Personality of Godhead. The Māyāvādī philosophers want to prove by this word that the Supersoul and the individual soul become united in this way and that after such unification the individual soul has no separate existence. But here it is clearly said by the Supreme Lord that Dhruva Mahārāja was so absorbed in meditation on the thought of the Supreme Personality of Godhead that He Himself, the universal consciousness, was attracted to Dhruva. In order to please the demigods, He wanted to go Himself to Dhruva Mahārāja to stop him from this severe austerity. The Māyāvādī philosophers' conclusion that the Supersoul and the individual soul become united is not supported by this statement. Rather, the Supersoul, the Personality of Godhead, wanted to stop Dhruva Mahārāja from this severe austerity.

⑦ By pleasing the Supreme Personality of Godhead, one pleases everyone, just as by watering the root of a tree one satisfies every branch, twig and leaf of the tree. If one can attract the Supreme Personality of Godhead, one naturally attracts the whole universe because Kṛṣṇa is the supreme cause of the universe. All the demigods were afraid of being totally vanquished by suffocation, but the Personality of Godhead assured them that Dhruva Mahārāja was a great devotee of the Lord and was not about to annihilate everyone in the universe. A devotee is never envious of other living entities.

CANTO 4: CHAPTER 9

मैत्रेय उवाच
1 त एवमुत्सन्नभया उरुक्रमे
कृतावनामाः प्रययुस्त्रिविष्टपम्
सहस्रशीर्षापि ततो गरुत्मता
मधोर्वनं भृत्यदिदृक्षया गतः

maitreya uvāca
ta evam utsanna-bhayā urukrame
kṛtāvanāmāḥ prayayus tri-viṣṭapam
sahasraśīrṣāpi tato garutmatā
madhor vanaṁ bhṛtya-didṛkṣayā gataḥ

maitreyaḥ uvāca—the great sage Maitreya continued; *te*—the demigods; *evam*—thus; *utsanna-bhayāḥ*—being freed from all fears; *urukrame*—unto the Supreme Personality of Godhead, whose actions are uncommon; *kṛta-avanāmāḥ*—they offered their obeisances; *prayayuḥ*—they returned; *tri-viṣṭapam*—to their respective heavenly planets; *sahasra-śīrṣā api*—also the Personality of Godhead known as Sahasraśīrṣā; *tataḥ*—from there; *garutmatā*—getting up on the back of Garuḍa; *madhoḥ vanam*—the forest known as Madhuvana; *bhṛtya*—servant; *didṛkṣayā*—wishing to see him; *gataḥ*—went.

The great sage Maitreya told Vidura: When the demigods were thus reassured by the Personality of Godhead, they were freed from all fears, and after offering their obeisances, they returned to their heavenly planets. Then the Lord, who is nondifferent from the Sahasraśīrṣā incarnation, got on the back of Garuḍa, who carried Him to the Madhuvana Forest to see His servant Dhruva.

PURPORT: ⑧ The word *sahasraśīrṣā* refers to the Personality of Godhead known as Garbhodakaśāyī Viṣṇu. Although the Lord appeared as Kṣīrodakaśāyī Viṣṇu, He has been described here as Sahasraśīrṣā Viṣṇu because He is nondifferent from Garbhodakaśāyī Viṣṇu. ⑨ According to Śrīla Sanātana Gosvāmī in his *Bhāgavatāmṛta,* the Sahasraśīrṣā Personality of Godhead who appeared at that time was the incarnation known as Pṛśnigarbha. He created the planet known as Dhruvaloka for the habitation of Dhruva Mahārāja.

2 स वै धिया योगविपाकतीव्रया
हृत्पद्मकोशे स्फुरितं तडित्प्रभम्
तिरोहितं सहसैवोपलक्ष्य
बहिः स्थितं तदवस्थं ददर्श

sa vai dhiyā yoga-vipāka-tīvrayā
hṛt-padma-kośe sphuritaṁ taḍit-prabham
tirohitaṁ sahasaivopalakṣya
bahiḥ-sthitaṁ tad-avasthaṁ dadarśa

saḥ—Dhruva Mahārāja; *vai*—also; *dhiyā*—by meditation; *yoga-vipāka-tīvrayā*—on account of mature realization of the yogic process; *hṛt*—the heart; *padma-kośe*—on the lotus of; *sphuritam*—manifested; *taḍit-prabham*—brilliant

(6) How do Māyāvādīs misinterpret the word *saṅgatātmā,* which means "fully absorbed in thought of Me"?
(7) What point does the analogy of "watering the root of the tree" make?
(8) Which form of the Personality of Godhead does the word *sahasraśīrṣā* refer to?
(9) What is the name of the Personality of Godhead who appeared before Dhruva?

like lightning; *tirohitam*—having disappeared; *sahasā*—all of a sudden; *eva*—also; *upalakṣya*—by observing; *bahiḥ-sthitam*—externally situated; *tat-avastham*—in the same posture; *dadarśa*—was able to see.

The form of the Lord, which was brilliant like lightning and in which Dhruva Mahārāja, in his mature yogic process, was fully absorbed in meditation, all of a sudden disappeared. Thus Dhruva was perturbed, and his meditation broke. But as soon as he opened his eyes he saw the Supreme Personality of Godhead personally present, just as he had been seeing the Lord in his heart.

PURPORT: ⑩ Because of his mature position in yogic meditation, Dhruva Mahārāja was constantly observing the form of the Personality of Godhead within his heart, but all of a sudden, when the Supreme Personality disappeared from his heart, he thought that he had lost Him. Dhruva Mahārāja was perturbed, but upon opening his eyes and breaking his meditation he saw the same form of the Lord before him. ⑪ In the *Brahma-saṁhitā* (5.38) it is said, *premāñjana-cchurita-bhakti-vilocanena:* a saintly person who has developed love of Godhead by devotional service always sees the Lord's transcendental form of Śyāmasundara. This Śyāmasundara form of the Lord within the heart of a devotee is not imaginary. When a devotee becomes mature in his prosecution of devotional service, he sees face to face the same Śyāmasundara he has thought of during the entire course of his devotional service. Since the Supreme Lord is absolute, the form within the heart of a devotee, the form in the temple and the original form in Vaikuṇṭha, Vṛndāvana-dhāma, are all the same; they are nondifferent from one another.

3 तद्दर्शनेनागतसाध्वसः क्षिता-
ववन्दताङ्गं विनमय्य दण्डवत्
दृग्भ्यां प्रपश्यन् प्रपिबन्निवार्भक-
श्चुम्बन्निवास्येन भुजैरिवाश्लिषन्

tad-darśanenāgata-sādhvasaḥ kṣitāv
avandatāṅgaṁ vinamayya daṇḍavat
dṛgbhyāṁ prapaśyan prapibann ivārbhakaś
cumbann ivāsyena bhujair ivāśliṣan

(10) Why did Dhruva think he had lost the Lord upon whom he was meditating?
(11) According to the *Brahma-saṁhitā*, who is qualified to always see the transcendental form of Śyāmasundara?
(12) What did Dhruva appear to be doing with his eyes when he saw the Lord before him?

tat-darśanena—after seeing the Lord; *āgata-sādhvasaḥ*—Dhruva Mahārāja, being greatly confused; *kṣitau*—on the ground; *avandata*—offered obeisances; *aṅgam*—his body; *vinamayya*—prostrating; *daṇḍavat*—just like a rod; *dṛgbhyām*—with his eyes; *prapaśyan*—looking upon; *prapiban*—drinking; *iva*—like; *arbhakaḥ*—the boy; *cumban*—kissing; *iva*—like; *āsyena*—with his mouth; *bhujaiḥ*—with his arms; *iva*—like; *āśliṣan*—embracing.

When Dhruva Mahārāja saw his Lord just in front of him, he was greatly agitated and offered Him obeisances and respect. He fell flat before Him like a rod and became absorbed in love of Godhead. Dhruva Mahārāja, in ecstasy, looked upon the Lord as if he were drinking the Lord with his eyes, kissing the lotus feet of the Lord with his mouth, and embracing the Lord with his arms.

PURPORT: ⑫ Naturally, when Dhruva Mahārāja personally saw the Supreme Personality of Godhead face to face, he was very much agitated in awe and respect, and it appeared as if he were drinking the entire body of the Lord with his eyes. The devotee's love for the Supreme Personality of Godhead is so intense that he wants to kiss the lotus feet of the Lord constantly, and he wants to touch the tips of the toes of the Lord and constantly embrace His lotus feet. All these features of Dhruva Mahārāja's bodily expression indicate that upon seeing the Lord face to face he developed the eight kinds of transcendental ecstasy in his body.

4 स तं विवक्षन्तमतद्विदं हरि-
ज्ञात्वास्य सर्वस्य च हृद्यवस्थितः
कृताञ्जलिं ब्रह्ममयेन कम्बुना
पस्पर्श बालं कृपया कपोले

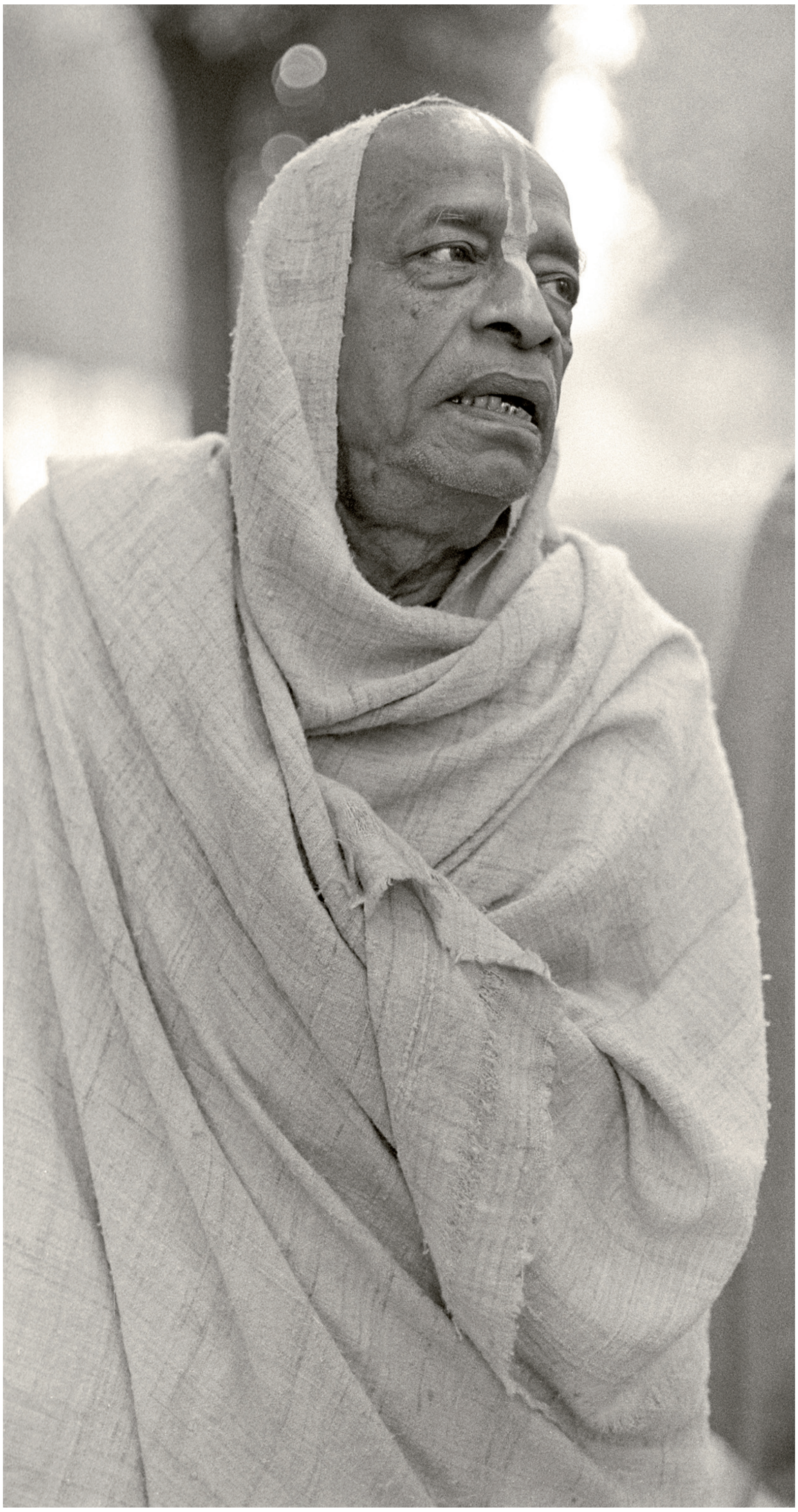
sa taṁ vivakṣantam atad-vidaṁ harir
jñātvāsya sarvasya ca hṛdy avasthitaḥ
kṛtāñjaliṁ brahmamayena kambunā
pasparśa bālaṁ kṛpayā kapole

saḥ—the Supreme Personality of Godhead; *tam*—Dhruva Mahārāja; *vivakṣantam*—wanting to offer prayers describing His qualities; *a-tat-vidam*—not experienced at that; *hariḥ*—the Personality of Godhead; *jñātvā*—having understood; *asya*—of Dhruva Mahārāja; *sarvasya*—of everyone; *ca*—and; *hṛdi*—in the heart; *avasthitaḥ*—being situated; *kṛta-añjalim*—situated with folded hands; *brahma-mayena*—just consistent with the words of the Vedic hymns; *kambunā*—with His conchshell; *pasparśa*—touched; *bālam*—the boy; *kṛpayā*—out of causeless mercy; *kapole*—on the forehead.

[*Continued in the next issue.*]

ŚRĪLA PRABHUPĀDA SPEAKS OUT

Live Simply and Chant Hare Kṛṣṇa



Muralivadana Dāsa

The following conversation between His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda and two of his disciples took place in New Vrindavan, West Virginia, in June of 1976.

Śrīla Prabhupāda: The Western civilization is a nasty civilization, artificially increasing the necessities of life. For example, take the electric light. The electric light requires a generator, and to run the generator you need petroleum. As soon as the petroleum supply is stopped, everything will stop. But to get petroleum you have to painstakingly search it out and bore deep into the earth, sometimes in the middle of the ocean.

This is *ugra-karma,* horrible work. The same purpose can be served by growing some castor seeds, pressing out the oil, and putting the oil into a pot with a wick. We admit that you have improved the lighting system with electricity, but to improve from the castor-oil lamp to the electric lamp you have to work very hard. You have to go to the middle of the ocean and drill and then draw out the petroleum, and in this way the real goal of your life is missed.

You are in a precarious position, constantly dying and taking birth in various species of life. How to get free of this cycle of birth and death—this is your problem. And this problem is meant to be solved in the human life. You have advanced intelligence for self-realization, but instead of using your advanced intelligence for self-realization, you are utilizing it to improve from the castor-oil lamp to the electric lamp. That's all.

Disciple 1: People would say that your suggestion is impractical. Besides, electricity does many other things besides produce light. Most of our modern comforts depend more or less on electricity.

Śrīla Prabhupāda: In this life you may be living very comfortably, but in the next life you might become a dog.

Disciple 2: People don't believe that.

Śrīla Prabhupāda: Whether they believe it or not, it is a fact. For example, a boy does not know that he is going to grow into a young man, but his mother and father know. If the boy says, "No, I'm not going to become a young man," that is childish, The father and mother know that the boy will grow into a young man and that they should educate him so he can be properly situated. This is the guardians' duty. Similarly, when we talk of transmigration of the soul, a rascal may say, "I don't believe in it," but it is still a fact.

A rascal, a madman, may say transmigration is not a fact, but the real fact is that he'll have to accept another body according to the quality of his endeavor in this life.

Disciple 2: What if someone says, "This life of growing the castor seeds is very difficult, and farming in general is very difficult. It is easier to go to the factory for eight hours, come home with my money, and enjoy."

Śrīla Prabhupāda: You may enjoy, but by enjoying you forget your real goal in life. Is that intelligent? You have been given the human body to improve your next life. Suppose you become a dog in your next life. Is that success? You must know the science of Kṛṣṇa consciousness. Then, instead of becoming a dog, you will become like God.

Disciple 1: Once, at John Lennon's estate in London, you said that the tractor is the cause of so much of the trouble today. It took all the work from the young men and forced them to go to the city for work, and they became entangled in sense gratification. I've noticed that life in the country is simpler, more peaceful. It's easier to think of spiritual life.

Śrīla Prabhupāda: Yes. The country is less disturbing, less taxing on the brain. Just work a little for your food, and the rest of the time engage yourself in Kṛṣṇa consciousness. This is ideal life.

[Śrīla Prabhupāda holds up a flower.] See the minute fibers in this flower. Can anyone manufacture this in a factory—such small fibers? And how brilliant the color is! If you study only one flower, you become God conscious. There is a machine that you call "nature," and from this machine everything is coming. But who has built this machine?

Disciple 1: In London you said people don't know that the flowers are painted by Kṛṣṇa—with thought.

Śrīla Prabhupāda: Yes. Do you think that without an artist the flowers can come out so beautiful? This is foolish. What is nature? It is Kṛṣṇa's machine. Everything is being done by Kṛṣṇa's machine.

So improve your mode of living at New Vrindavan. Live in an open place, produce your own food grains, produce your own milk, save time, chant Hare Kṛṣṇa. Plain living, high thinking: ideal life.

But if you increase the artificial necessities of your life—your so-called comforts—and forget your real work of Kṛṣṇa consciousness, that is suicidal. We want to stop this suicidal policy. Of course, we don't insist that people stop the modern advancement of technology. We just present the simple formula given by Śrī Caitanya Mahāprabhu: Chant Hare Kṛṣṇa. Even in your technological factory you can chant. What is the difficulty? You can go on pushing the buttons on your machine and simultaneously chant Hare Kṛṣṇa, Hare Kṛṣna, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Disciple 2: And if people take up the chanting, gradually they will give up the technology?

Śrīla Prabhupāda: Of course.

Disciple 2: So you're sowing the seeds of their destruction.

Śrīla Prabhupāda: No, not destruction; rather construction. The repetition of birth and death, the constant change of bodies—this is destruction. But by our method, you live forever. *Tyaktvā dehaṁ punar janma naiti* [Bg. 4.9]: you don't get another material body. But without Kṛṣṇa consciousness, *tathā dehāntara-prāptiḥ* [Bg. 2.13]: you have to accept another body, which means suffering.

So, which is better? To accept material bodies, one after another, or to accept no more material bodies? If we finish our suffering with this body, that is intelligent, and if we create another body for further suffering, that is unintelligent. But unless you understand Kṛṣṇa, you have to accept another body. There is no alternative. ❀

How to Put BTG in Your Will

After providing for their families and loved ones, subscribers may want to put *Back to Godhead* in their wills, thus helping to assure the long-term future of this work. In the USA, bequests are free of estate tax and can substantially reduce the amount of your assets claimed by the government.* You can give needed support for *Back to Godhead* by simply including the following words in your will: *I give, devise, and bequeath to* Back to Godhead, *18024 NW 112th Blvd., Alachua, FL 32615* (insert amount being given here) *to be used to support* Back to Godhead *and its related activities, including the Krishna.com website.*

A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name BTG as a contingency beneficiary in the event someone named in your will is no longer living.

It is recommended that a lawyer help in drafting or amending a will.

---

*If you live outside the USA, check the estate tax laws for your country.

FIRE: A MEDITATION

(*continued from page 38*)

Christmas trees, tiny flames on cotton wicks in little clay pots floating on the Ganges—fire is certainly splendid.

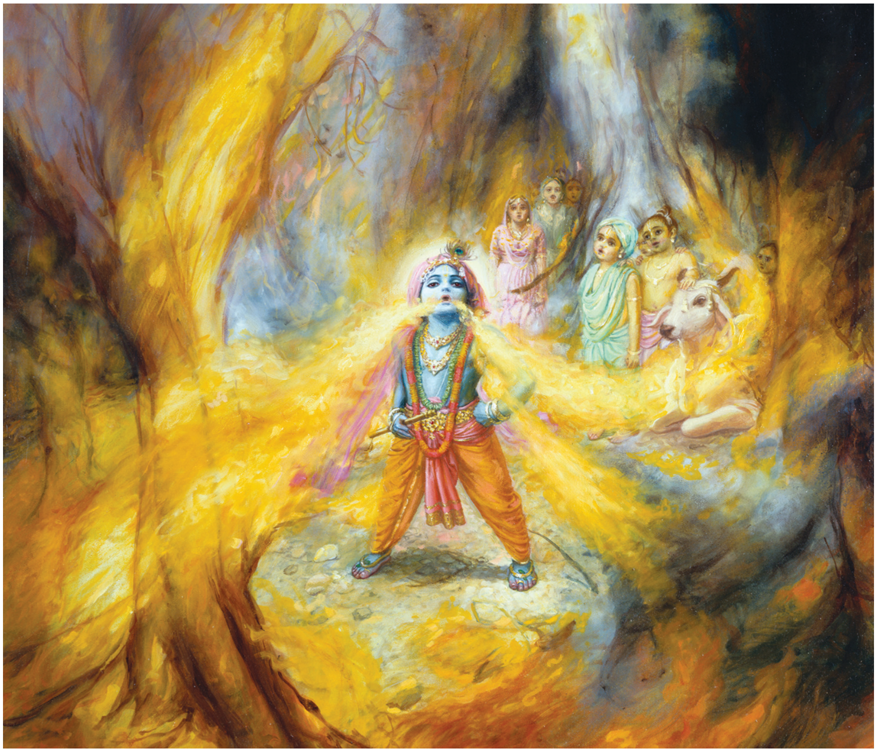
Not only is fire itself beautiful, but the beauty of anything exists only because the light of some fire illumines the object. Without light the word *beauty* has no meaning, as there would be no ability to behold it. Without fire there are no colors. If all beauty and brilliance depend on fire, we can hardly imagine the beauty of the Supreme Lord, the source of all fire, warmth, and illumination. How gorgeously brilliant His form must be!

Indeed, sacred writings describe Kṛṣṇa's spiritual, eternal, ever-youthful form as effulgent and beautiful beyond material understanding. His cheeks are compared to sapphire mirrors upon which His swinging earrings are reflected. Kṛṣṇa's clothes glow like liquid gold, and His toenails are so brilliant that when He places His soft feet on jeweled footstools, the multicolored jewels appear to be made out of crystal.

Kṛṣṇa Drinks Fire

To show us the nature and activities of His eternal world, Kṛṣṇa appeared in His dazzling form on this planet about five thousand years ago. In two of His divine pastimes as a young cowherd, He swallowed huge forest fires that threatened His animals and friends. In the first instance, most of the inhabitants of Vṛndāvana village were resting near the Yamuna River after Kṛṣṇa had vanquished a serpent polluting the river and the surrounding area. As the flames from a sudden fire threatened to burn everyone, Kṛṣṇa drank the fire.

Another day, Kṛṣṇa and His friends had taken their herds of cows, goats, and buffalo across the Yamuna to a large banyan tree. Busy playing there, the boys did not notice that the animals had wandered away looking for succulent grass. When they realized that they had been negligent and failed to protect their families' source of livelihood, they looked for the animals in vain.



Painting by Yadurāṇī Devī Dāsī

Lord Kṛṣṇa swallows a forest fire.

Finally the boys found and followed the trail of eaten grass and trampled vegetation. Meanwhile the animals had wandered far away and had encountered a forest fire. Fleeing, they became stuck in sugar cane. The sharp leaves and strong cane made it hard for them to extract themselves, and they cried in fear. Kṛṣṇa called each animal by name, and they called back to Him. The boys then traced the animals to the cane and rescued them.

But as they walked back to the banyan tree, great winds whipped the fire close, surrounding them. The boys looked to Kṛṣṇa and begged Him to save them, His intimate friends. Through a loving look, Kṛṣṇa told them not to fear and to close their eyes. He had been thirsting for fire (perhaps as some people like spicy food), so He grabbed the huge fire and drank it like a cooling beverage. Gradually the boys and animals opened their eyes to find, much to their surprise, that not only was the fire gone, but they were back at their starting place near the tree, grateful to be close to the river, where after the heat of the fire they could drink to their full satisfaction.

Kṛṣṇa has other pastimes related to fire, such as when He summons His weapon of utter cold to counteract Śiva's demon of personified flame in the battle with Bāṇāsura. And when Kṛṣṇa displays His universal form in the *Bhagavad-gītā,* fire comes from His mouth.

As I finish writing this meditation, the sun is setting here in Southern California. The rooms are starting to look dull, although the sun still overwhelms the electric light. Light also streams from my computer monitor onto my face, and I feel the warmth of my body, generated from the meal I ate. A candle burns on the altar. Some form of fire is with us always. When we make an effort to find Kṛṣṇa in His energy of fire, we delight Him with our interest in our relationship with Him, and He reciprocates by revealing Himself more and more.

"O Supreme Lord, You are actually the air, the earth, fire, sky, and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness, and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You." (*Śrīmad-Bhāgavatam* 7.9.48) ❁

Ūrmilā Devī Dāsī, a BTG associate editor, has a Ph.D. in educational leadership from the University of North Carolina in Chapel Hill. She is working on international curriculum projects for primary and secondary education in ISKCON.

HARE KṚṢṆA PEOPLE

A Vision from th

I FIRST HEARD about Bilvamaṅgala Ṭhākura Dāsa, who is blind, when I arrived at the ISKCON temple in Belgaum, Karnataka, where he lives. When I saw him at the early-morning *maṅgala-ārati,* he was dancing and singing joyfully, and shouting "Gaurāṅga!" and "Jaya Śrīla Prabhupāda!" Later he sat down to chant his *japa* and after a short break joined in Guru-pūjā and the *Bhāgavatam* class.

His day begins before 3:00 A.M. He chants all the prayers sung during *maṅgala-ārati,* even the *prema-dhvani* prayers (*jaya oṁ viṣṇupāda,* etc.), during which he bows down. Then he begins *japa.* At 4:30 someone escorts him to the temple for *maṅgala-ārati.* After the morning program, he honors *prasādam.* Then throughout the day he chants, taking breaks to honor *prasādam* and attend to bodily needs. In the evening he again sings songs and prayers in glorification of the Supreme Lord and His devotees. He does not need drums or cymbals; when he is standing he claps his hands and dances, and when he is sitting he beats his hand on his thigh. Most of the day and night, he either chants or sings.

To learn more about him, I interviewed him and also spoke with Uttama Śloka Dāsa and Nāgendra Dāsa. Some excerpts from his life story follow.

The Pull of God

Bilvamaṅgala Ṭhākura Dāsa was born the eldest of three siblings in 1949. The family priest told his mother to name the child Nārāyaṇa. Young Nārāyaṇa was fond of listening to the *abhaṅgas* (devotional poems) of Tukārāma Mahārāja, the great Vaiṣṇava saint of Maharashtra. He would memorize them and recite them, along with stories of the Lord, to his friends and family members. Most of his listeners, however, were not interested, being caught up in worldly duties, yet they marveled at the child's devotional proclivities.

At the age of ten Nārāyaṇa contracted an eye ailment that pestered him for a year, finally claiming both his eyes. He had to discontinue his

Bilvamaṅgala Ṭhākura Dāsa receives initiation from His Holiness Rādhānātha Swami (right). Above, he chants on his beads at the Belgaum temple.

e Heart

The power of devotional service manifests brilliantly in the life of a unique devotee.

by Murāri Gupta Dāsa

Bilvamaṅgala receives blessings from the sacred flame.

education. His solace was a tape recorder that played *bhajanas* and *kīrtanas.*

Many years later, his younger brother came in touch with the Hare Kṛṣṇas and began to chant and even induced the family members to accept Kṛṣṇa consciousness. Nārāyaṇa took time to be convinced, but once he started chanting he developed a taste for the holy names. He gradually began to chant more rounds: 20, 32, and sometimes even 64. Soon he became a regular visitor to the temple, along with his brother Prahlādānanda Dāsa and the entire family.

After his mother's death in 2001, he was inspired to move into the temple. The resident devotees were skeptical. "How can we have a blind man in the temple? Who will take care of him?"

The temple president, Devāmṛta Dāsa, intervened.

"I knew of Nārāyaṇa's profound taste in the holy name," he says. "If he could adjust to temple life, we had no problem with his living with us."

Nārāyaṇa moved into a small, shared room and quickly adapted to his new surroundings. He was neat and clean and only needed help from someone to get him *prasādam* and take him to the temple. Without help, he bathed, shaved his face, washed his clothes and dried them, and took care of his belongings.

His spirits see no barrier. With the help of devotees and the free train passage allowed by the government, he has gone on pilgrimage to Māyāpur, Vṛndāvana, Jagannatha Puri, and Tirupati.

In 2008 he received *harināma* initiation and got the name Bilvamaṅgala Ṭhākura Dāsa, after the great blind saint of Vṛndāvana famous for his poems glorifying the Supreme Lord Kṛṣṇa.

Firm Faith in the Holy Name

Following are some excerpts from the interview with him on behalf of *Back to Godhead:*

BTG: You have lost your vision. Do you feel that God did an injustice to you?

Bilvamaṅgala Ṭhākura Dāsa (BTD): I used to feel bad, but not now, after coming to *bhakti.* Now I feel that because I don't have vision, the Lord has kept me here in His service.

BTG: Still, you cannot see the deity in the temple. Don't you feel bad about that?

BTD: I don't. The Lord is present in His name. Lord Kṛṣṇa has said, "Chant My name, and I will be with you." I feel that. A few days ago I fell down near the gate and was injured. I sensed the Lord assuring me, "Don't fear; I am with you." Although I went to the doctor, I had no faith in him; I had full faith in the Lord, and eventually the Lord cured me.

BTG: How can you chant so much?

BTD: I don't get much sleep, one or two hours at the most. When I am awake I take shelter of the Lord, and He gives me mercy. I feel that if I surrender to Him, it will be good.

BTG: What gives you a taste in chanting?

BTD: Tulasī Devī gives the taste, and Kṛṣṇa. I pray to my chanting beads before chanting. A few years ago, I had a dream in which Śrīla Prabhupāda came and told me to take shelter of Tulasī Devī. Here [pointing to a garden on his right] is Tulasī. Every day I bow to her and sing her prayers. And I live here in this courtyard, and do my *bhajana* and *kīrtana.* Sometimes I chant thirty-two rounds, sometimes more. And on Ekādaśī I fast and chant sixty-four rounds or more.

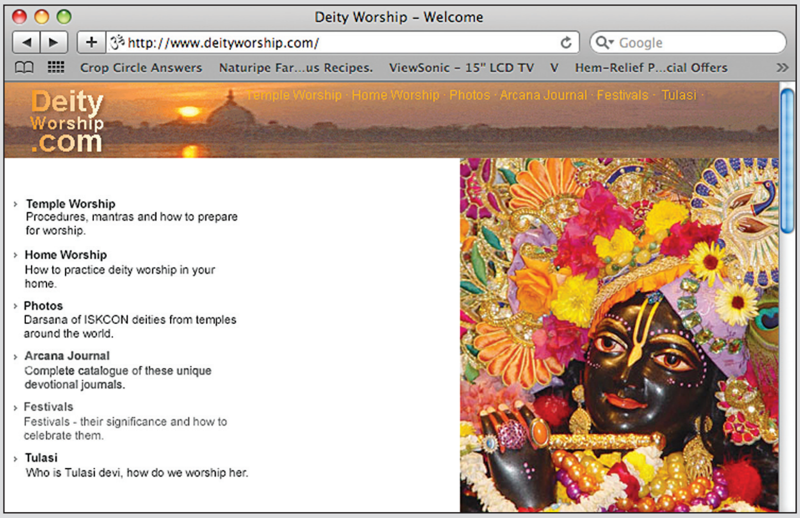
BTG: Have you read Śrīla Prabhupāda's books?

BTD: No. I only studied till fourth standard, but I regularly hear temple classes.

(*please turn to page 58*)

e-Krishna

Profiles of Kṛṣṇa-related websites


Deity Worship – Welcome
http://www.deityworship.com/
Google
Crop Circle Answers
Naturipe Far...us Recipes.
ViewSonic – 15" LCD TV
V
Hem-Relief P...cial Offers
Deity Worship .com
Temple Worship · Home Worship · Photos · Arcana Journal · Festivals · Tulasi ·

- **Temple Worship**
  Procedures, mantras and how to prepare for worship.
- **Home Worship**
  How to practice deity worship in your home.
- **Photos**
  Darsana of ISKCON deities from temples around the world.
- **Arcana Journal**
  Complete catalogue of these unique devotional journals.
- **Festivals**
  Festivals - their significance and how to celebrate them.
- **Tulasi**
  Who is Tulasi devi, how do we worship her.

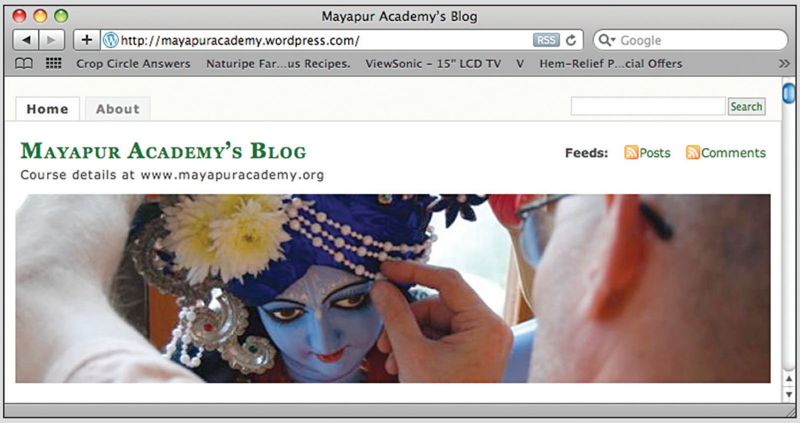
Deity Worship—www.deityworship.com is the web site of the ISKCON deity worship ministry. The goals of the ministry are to promote awareness of the importance of deity worship and to provide a learning forum that stimulates and inspires devotees to engage in deity worship.

The site provides information on worshiping deities at home as well as in Kṛṣṇa's temples. Click on "Home Worship" to find out about all the things you need to know for worshiping deities at home. Learn how to prepare for worship, wake the deities, offer them food, bathe them, dress them, offer them *ārati,* and put them to bed.

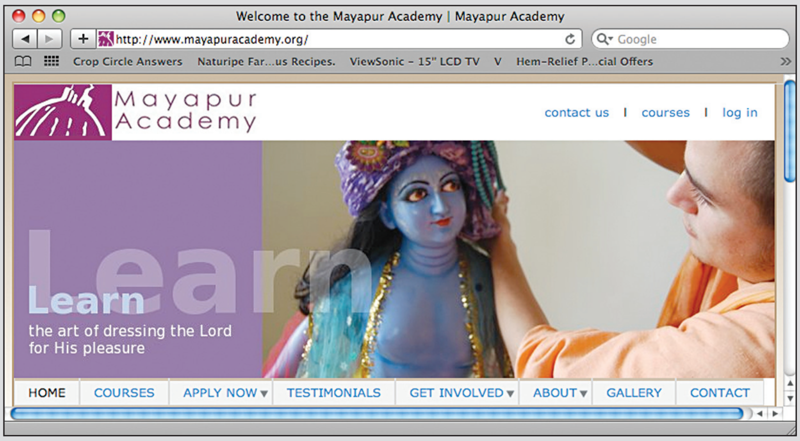
The section on "Temple Worship" details the high standards of worship required in ISKCON temples. You can learn all the procedures and mantras used by ISKCON *pūjārīs.*

There is also a section on the worship and cultivation of Tulasī, a glossary of terms, and a link where you can ask questions.

"The site has been online since at least 2001," says Nṛsiṁha Kavaca Dāsa, the ISKCON minister of deity worship and the manager of deityworship.com. "The idea for launching it came out of discussions with Parama Karuṇā Dāsa in the UK about how to inspire devotees in the worship of deities. We get regular emails from people saying how helpful they find the descriptions of the worship procedures."


Mayapur Academy's Blog
http://mayapuracademy.wordpress.com/
RSS
Google
Crop Circle Answers
Naturipe Far...us Recipes.
ViewSonic – 15" LCD TV
V
Hem-Relief P...cial Offers
Home
About
Search
MAYAPUR ACADEMY'S BLOG
Feeds:
Posts
Comments

Course details at www.mayapuracademy.org


Welcome to the Mayapur Academy | Mayapur Academy
http://www.mayapuracademy.org/
Google
Crop Circle Answers
Naturipe Far...us Recipes.
ViewSonic – 15" LCD TV
V
Hem-Relief P...cial Offers
Mayapur Academy
contact us
courses
log in
Learn
HOME
COURSES
APPLY NOW
TESTIMONIALS
GET INVOLVED
ABOUT
GALLERY
CONTACT

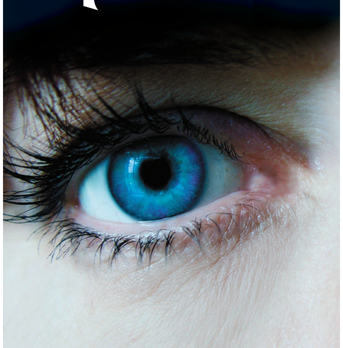
Learn
the art of dressing the Lord for His pleasure

www.mayapuracademy.org is a joint initiative of the Mayapur deity department and the ISKCON deity worship ministry. The goal of the Mayapur Academy is to train devotees to help fulfill the need for *pūjārīs* in ISKCON communities around the world. The web site details courses offered to initiated devotees and the service opportunities available.

www.mayapuracademy.wordpress.com is the Mayapur Academy blog. Here you can keep up to date with the activities of the Academy and the ISKCON deity worship ministry. —*Antony Brennan*

THE VEDIC OBSERVER

Transcendental Commentary on the Issues of the Day


Photographer: Susan Quinland-Stringer / Agency: Dreamstime.com

Mumbai Terrorism: Combat or Transc

AS I GASPED in disbelief, a friend assured me it was true—terrorists had our city, Mumbai, under siege. A frenzied neighbor rushed in, screaming that the police had gunned down two terrorists a mere hundred meters from our temple. As sirens blew and panic spread, fear gripped the city. Confusion and uncertainty loomed large on our faces. Meanwhile other terrorists had taken hostages in two premier hotels, also not far from the temple, and the commandoes rushed in. Seventy-two hours later, the drama ended, but nationwide expressions of anger and anguish continued for weeks.

Challenges in Preaching

Soon, three hundred thousand citizens gathered at a rally, demanding military action against Pakistan, where the terrorists were trained.

"If you can't usher in a political revolution," a student from a group I was addressing challenged me, "what's the relevance of Kṛṣṇa consciousness now?"

I assured my restless audience that our leaders certainly must protect innocent citizens, and we all stand united to combat terrorism. But in the face of current problems, we also need to individually transcend the real problems facing all of us, all the time. Terrorism or no terrorism, the ugly realities of death, old age, disease, and rebirth always stare at us, threatening to prolong our stay in this world. (*Bhagavad-gītā* 13.9)

Spiritual practices transform our consciousness, I tell them, and help us remember the Supreme Lord at the time of death. This ensures that we do not take another birth in this miserable material world, but rather join the Supreme Lord in His abode, for an eternal life of bliss and full knowledge. (Bg. 8.16)

"But the tragedy has consumed my consciousness," confessed one student. "I can't chant; I see no hope."

A Bigger Emergency Than Terrorism

My thoughts went back to the struggle for Indian independence in the 1920s. The nation was up in arms against British terrorism. General Dyer had ordered his soldiers to fire on innocent citizens gathered at a peace rally at Jallianwala, Punjab. Thousands had already died under England's persecution, and now Indians wanted independence from British rule. Young Abhay Charan (Śrīla Prabhupāda's birth name), in his first meeting with Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, his spiritual master, voiced his support for the freedom cause. Śrīla Bhaktisiddhānta Sarasvatī had been urging Abhay to spread Lord Caitanya's spiritual message to the English-speaking world, but Abhay protested. As long as India was a dependent nation, he said, spreading Kṛṣṇa consciousness would have to wait.

The whole country would have agreed with Abhay, but Śrīla Bhaktisiddhānta Sarasvatī boldly declared that Kṛṣṇa consciousness is the real emergency, and it can't wait for independence. Lack of spiritual awareness is the only problem, and God consciousness is the only solution.

AP Photo/Gautam Singh

The Taj Hotel in Mumbai on fire during the terrorist attack last year. Such acts of social unrest are common in this world, and can only be remedied by a transcendental solution.

Six decades have passed since Indian independence. The saga of untold human deprivation and abuse—now inflicted by Indians upon Indians—is a chilling reminder of the terrible times we are living in. Recession, starvation, domestic violence, destruction of the family unit, and child molestation are a few of the rising ills affecting the hapless millions. But as another wave of breaking news hits, families sit glued to their TV sets, convinced that Kṛṣṇa consciousness can wait.

Śrīla Prabhupāda's Appeal to Transcend

Śrīla Prabhupāda's life changed after that first meeting with Śrīla Bhaktisiddhānta Sarasvatī, and he dedicated himself to spreading God conscious-

end?

by Vraja Vihārī Dāsa

ness to the misdirected civilization. Years later, when England forced India to enter the Second World War, Śrīla Prabhupāda started *Back to Godhead* magazine. And as bombs dropped in Calcutta, he was busy writing his commentary on the timeless spiritual wisdom of the *Bhagavad-gītā.*

A couple of decades later in New York City, as Śrīla Prabhupāda managed his fledgling ISKCON, the youth voiced angry protests against America's participation in the Vietnam War. Śrīla Prabhupāda challenged his young followers: The war will be irrelevant in a few years, he said, but the cruel, untiring laws of material nature will continue to batter and bruise us. During the 1971 India-Pakistan tension, a reporter in India pleaded with Śrīla Prabhupāda to urge General Yayaha Khan of Pakistan to stop the bloody war. But Prabhupāda once again exposed the ugly reality of death staring at us always.

"Will you not die if there is no war?" he asked.

A Devotee Fights the Terrorists

Are we then to turn a blind eye to the day-to-day crises of this world?

No. A devotee of Kṛṣṇa surely does what's needed to address the fleeting problems of this world, but simultaneously works to free himself from the bondage of repeated birth and death. For example, Mr. Nilesh Ghosalkar, a member of the Mumbai police force, is a devotee who regularly attends programs at our temple. He was on the frontlines fighting the terrorists in one of the hotels and narrowly survived. Society needs fighters like Nilesh to uphold law and order. Their seemingly violent actions are like those of a surgeon who attacks a tumor with a knife to save the patient.

Kṛṣṇa Consciousness Gives Strength to Transcend Tragedies

Kṛṣṇa consciousness may not stop aggression by the terrorists, betrayal by loved ones, or devastations by tsunamis. As exemplified by Nilesh, life becomes tolerable and hopeful for a devotee because he discovers a tangible purpose in life: to cultivate a relationship with God and plan the journey to our real home, the spiritual world. As the rain of problems showers without a break, devotees find shelter under the umbrella of their practices in Kṛṣṇa consciousness. This keeps them sane even as events get more bizarre by the day.

The Holy Name Helps Transcend Tragedies

One shouldn't think, however, that devotees are escapists. As humble servants of everyone, they play their part in helping others and connecting them with God.

In January 2006, His Holiness Indradyumna Swami, an ISKCON leader and traveling preacher, was in the thick of the action at tsunami-hit areas in Sri Lanka. As aid poured in from around the world, a Lankan army major asked for a special kind of help from Indradyumna Swami and his team.

"Can you address the grief, the trauma that has affected their psyche?" he asked. "That's more important now."

Indradyumna Swami rose to the challenge and promptly led his party on *harināma saṅkīrtana*, the congregational chanting of the holy names of God. Thousands of villagers joined in with the religious practice for this age—drowning their sorrows and rejoicing in the awakening of their natural love of God. The devotees also distributed *prasādam*, sanctified food offered to Kṛṣṇa. In a few hours, Indradyumna Swami and his team had become an integral part of the village family. Kṛṣṇa had united them all on a higher platform. Chanting Hare Kṛṣṇa thus helps us carry out our individual, national, and humanitarian responsibilities more soberly, happily and effectively. The neighborhood is once again resounding with deafening blasts and shrieks, but of a different kind. India's cricket team has pulled off a victory in a cliffhanger, and a pompous wedding ceremony has Bollywood music bouncing off the sky. These seem like good reasons to rejoice and forget about terrorism. Never mind the millions dying of AIDS, starvation, drug abuse, road accidents, and a thousand other things. For Indians, Kṛṣṇa consciousness can wait. Or can it?

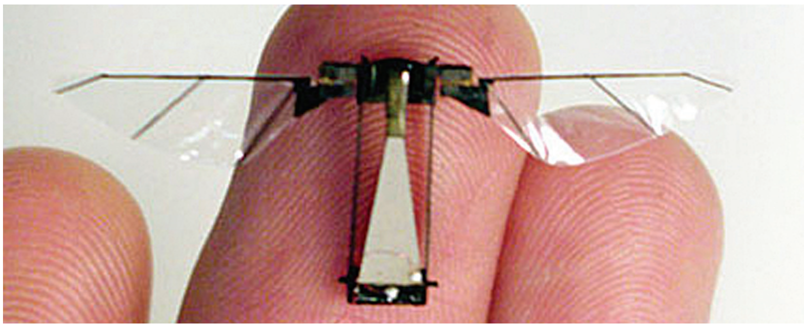
Gods of Small Things

by Hare Kṛṣṇa Dāsa

"HEY, LOOK at this!" my friend says as he turns to me wide-eyed.

I peep at his computer screen. A peculiar-looking little fly rests in the palm of someone's hand.

"This is a robo-fly," my friend reveals. "With a wingspan of just three centimeters and weighing but sixty milligrams,



South West News Service / Rex Features

© Golfkatz / Dreamstime.com

Top: Robofly developed at Harvard (Class: Model-T). Bottom: Real fly, developed by Kṛṣṇa for maximum efficiency.

it's the latest offering of nanotechnology. The Harvard researchers who invented it say that such small flying machines could one day be used as spies or to detect harmful chemicals."

My friend shows me another fantastic construction: nano "Thinking Man," based on the famous sculpture by Rodin. Just twice the size of a red blood corpuscle, it is 1/93,000 the size of the original statue.

Nanotechnology is a branch of engineering that creates machines, motors, and other things at a molecular level—at a size of one billionth of a meter. Since the creations are so small, the nanotechnologists involved in this branch are jokingly called "the gods of small things."

Nature's Nanotechnology

A buzzing housefly brings me back to reality. As I look at the tiny insect landing on the desk, I compare this housefly with the robo-fly.

Although the robo-fly looks cute compared to the housefly, it scores poorly in functionality. A housefly can fly at 4.5 miles per hour, for hours together. It has a complex system for maneuverability that helps it take off and land in amazing ways, in varied climatic conditions, even upside down on ceilings and laterally on walls. It has four thousand lenses in each eye. In our time of energy crises, the fly has no problem fueling, with nature providing plenty of rotten objects for juice.

The housefly is just one of many types of fly. Zoologists have found no fewer than 120,000 models (species) of flies in nature. One species, the glow-worm, has a built-in lighting system.

Unlike the robo-fly, the ordinary fly, created by God, is not powered by some mechanical arrangement but by the touch of a spiritual spark.

Fly Wars

Might scientists, I ask myself, eventually create something that can rival the housefly?

Śrīla Prabhupāda comments:

> God is perfect . . . According to the Vedic version, God is the leader of all living entities—*nityo nityānāṁ cetanaś cetanānām* [*Kaṭha Upaniṣad* 2.2.13]. We are different from Him because He is all-perfect and we are not . . . We have the qualities of God, but in very small quantity. Therefore we have only a little knowledge. [You can build an] airplane, but you cannot manufacture a mosquito. God has created the mosquto's body, which is also an airplane. And that is the difference between God and us: we have knowledge, but it is not as perfect as God's. (Māyāpur, March 1976)

Close inspection reveals why the mosquito is so special—more special than the Boeing 747. A mosquito has a sensor for human odor, a loud alarm that buzzes before the mosquito bites, a drilling machine, and a suction pump to sip our blood. It has radar that helps avoid collisions; it can land on any surface and then take off without a runway; it never crashes; it operates with an autopilot—the spirit soul, who accepts, as vehicles, various bodies from moths to mammoths.

What about a future robo-mosquito?

Perhaps it is possible. I agree. But would it ever be possible for two robo-mosquitoes or two robo-flies to come together and produce a third one?

No.

A housefly, however, can lay hundreds of eggs at a time.

We may acknowledge the creativity of the modern scientists. But let's not forget the original creator, Kṛṣṇa, who has created nanotechnology in almost everything around us and within us. Each cell that makes up our body is a nano-factory.

A simple example of Kṛṣṇa's nanotechnology is that He fits an enormous sequoia tree, which can rise up to 310 feet, into a seed less than half a centimeter wide. And what to speak of the spirit soul within the miniscule seed as well as the colossal tree. The *Kaṭha Upaniṣad* tells us that the soul is one ten thousandth the size of the tip of a hair.

A person with an average understanding of spiritual truths will not fail to see that the scientists' best attempts to prove their competence in nanotechnology are just the newest stunts in the old struggle to supersede God's creation. Even if scientists were to re-create all the functions of an ordinary fly, without the life force they'll never make a real fly. Nor will they ever make a self-reproducing robo-fly. Kṛṣṇa, the original creator, owns the patents. He's the God of not just small things—or big things—but of *everything*. Before Him, we are always nano. ❀

FREE
CORRESPONDENCE
COURSES

On *Bhagavad-gītā As It Is*
& The Science of Self-Realization
given online by devotees living at
New Vrindavan, West Virginia.

Contact: bgitalesson@gmail.com
Or phone Rūpānuga Dāsa:
(304) 843-1600, ext. 100

KṚṢṆA'S PERFECT TIMING

Revealing a Covered Devotee

A devotee's early life often gives no clues about what is to come.

by Karṇāmṛta Dāsa

MY EARLY LIFE gave no clue that it would take a radical shift when I reached the age of nineteen. My character and nature would not have led anyone to believe I was a candidate even for ordinary religious life, what to speak of a life dedicated to spiritual pursuits and years of living in an ashram. I was an average American kid who grew up in a dysfunctional family, played rock music, and was interested in the typical worldly things. As a high school student in San Francisco, I was influenced by the counterculture going on in full swing.

I'm sure any number of other kids had a similar background, but they didn't reach the same conclusion I did. They might even have been as distressed as I was, but I was fortunate enough to discover that the real solution to my suffering was a spiritual one, while they looked for answers in endeavors like relationships, education, and occupation. Or out of frustration, they tried to escape by dulling their senses with intoxication.

Of course many young people, including myself, took intoxication at that time. Some "burned out" and never recovered, some grew out of it and followed the normal course of getting a degree, family, and job, and a very few sought out spirituality. Fortunately, I was in the last category. Lord Kṛṣṇa says in the *Bhagavad-gītā* (7.3), "Out of many thousands among men, one may endeavor for perfection, and

Chanting Hare Kṛṣṇa on San Francisco Bay in the early '70s. The author is in the front row, fourth from the right.

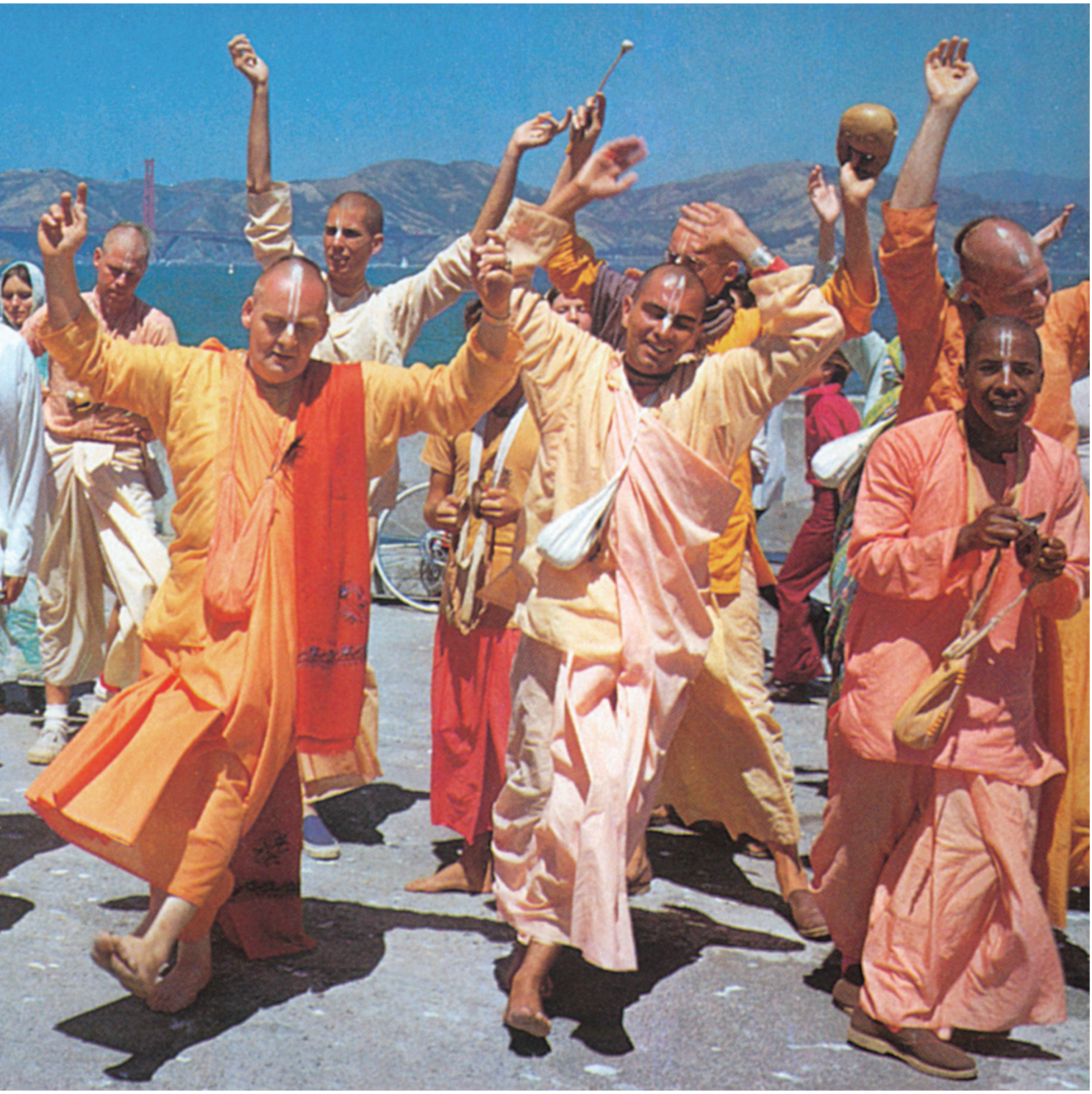
of those who have achieved perfection, hardly one knows Me in truth."

A Covered Devotee

The *Bhagavad-gītā* tells us that we carry the results of our spiritual practices from one life to the next. This explains how a person with my background could be attracted to Kṛṣṇa consciousness. And the apparent misfortunes of my early life could in fact have fostered the continuation of my spiritual life from previous births.

The Sixth Chapter of the *Gītā,* in texts 37 through 45, gives us the general principles that explain how and why a devotee's hidden spiritual potential unfolds. Although sociologists or psychologists can explain the change in material terms, the root of it is in fact spiritual, and Kṛṣṇa reveals this ordinarily hidden knowledge in His discussion with Arjuna. Kṛṣṇa's explanation makes comprehensible the radical change in the direction of my life.

Arjuna asks Kṛṣṇa what happens to the spiritual practitioner who, because of worldliness, fails in his attempts for self-realization. Arjuna



thought that such a person would lose everything both materially and spiritually, like a "riven cloud" that disappears without a trace.

Kṛṣṇa assures Arjuna that the spiritual activities one performs are never lost, but continue life after life until one attains perfection. A person who is spiritually unsuccessful after a short endeavor will be born either in heaven, for superior material enjoyment, or in a pious or rich family on earth. A person who fails to achieve success after a long practice will achieve the rare birth in a family of wise transcendentalists.

These *Gītā* verses present two important points relative to our discussion of how someone with no apparent spiritual qualifications could come to Kṛṣṇa consciousness. The first is "one who does good, My friend, is never overcome by evil." This is part of Kṛṣṇa's explanation that spiritual life continues over lifetimes. Prabhupāda refers to devotees having a "spiritual bank account" that will some day mature. Their spiritual assets may temporarily be covered or hidden, but under the right circumstances and timing they will eventually resurface and continue to grow. Even great devotees often demonstrate this in their lives; for some time their spirituality seems covered, only to come roaring to the surface. Even the life of Caitanya Mahāprabhu, who is Kṛṣṇa Himself, showed this. Although He charmed everyone with His godly beauty and attractive character, in His youth He acted like a proud logician. Only after spiritual initiation did He reveal Himself as the ideal—and extraordinarily ecstatic—devotee.

The next point in these verses is "he automatically becomes attracted to the yogic principles—even without seeking them." This means that our spiritual life comes searching after us when we may not be expecting it and that our life unfolds to accommodate it. Or we could imagine our dormant spiritual life to be a time bomb ticking within us, waiting for the right moment to explode. Our outward life may seem to change first, but that is only to accommodate our inner awakening. That was my experience, and I have heard many similar stories.

There are no material impediments to practicing devotional service; it can be practiced under any circumstances.

This doesn't mean, however, that we can sit around and do nothing, like someone who doesn't go to college but hopes to get an honorary degree. We should act as if our spiritual life depends on us, while knowing full well that ultimately it is by the mercy of Kṛṣṇa and His pure devotees that we can be successful in our spiritual life.

Who Comes to Kṛṣṇa?

What does Kṛṣṇa's analysis tell us about the birth of someone who becomes a devotee? We shouldn't be embarrassed if a devotee comes from an impious or low-class background. The devotee's background must be seen in a higher context than social acceptability. On the one hand, it is the glory of *bhakti* to be able to purify one from what appears to be an impious background. On the other hand, we have to understand that the circumstances of a devotee's life are meant to foster his or her unfinished spirituality. Many people come to Kṛṣṇa with a mixed mentality—they want to serve Kṛṣṇa and satisfy their material desires as well. The test for a devotee is how to reconcile these desires to make a life favorable for Kṛṣṇa consciousness. It is not always evident what kind of background will prove the most favorable for taking full shelter of Kṛṣṇa and remembering Him at death.

Some of us may come to Kṛṣṇa with a background of material success or religious piety. Others, like me, never strived for either, but instead gave up in frustration and moved into a temple community. In either case, our pasts led us to search beyond the normal avenues of the world. Kṛṣṇa says in the Seventh Chapter of the *Gītā* that four types of people come to Him: the unhappy, the curious, those seeking material gain, and the wise. Kṛṣṇa says that despite their initial motivation they are all great souls for approaching Him and can attain the highest perfection. Nevertheless, the wise person, advanced in understanding the philosophy of Kṛṣṇa consciousness, will more easily remain steady in his or her convictions and spiritual practices.

We may drop out of the world, or we may stay involved in our career while continuing to pursue our spiritual life. Some devotees who initially lived in an ashram eventually moved out to pursue family and career. There are no material impediments to practicing devotional service; it can be practiced under any circumstances. Somehow we have to gain faith in Kṛṣṇa, in His holy name and service, and in His devotees. If we have a strong relationship with devotees we admire and respect—and from whom we feel the current of spirituality—we can deal with the wide variety of people who come to Kṛṣṇa. Any group contains many backgrounds and personality types, yet in the association of devotees we want to always appreciate the rarity of devotional service, honoring the goal a devotee is striving for. We should not be surprised that devotees may struggle in various ways and face reverses and setbacks. Because most of us struggle sometimes, here is a great quote from Prabhupāda's purport to *Bhagavad-gītā* (3.31) to encourage us:

> But an ordinary man with firm faith in the eternal injunctions of the Lord, even though unable to execute such orders, becomes liberated from the bondage of the law of karma. In the beginning of Kṛṣṇa consciousness, one may not fully discharge the injunctions of the Lord, but because one is not resentful of this principle and works sincerely without consideration of defeat and hopelessness, he will surely be promoted to the stage of pure Kṛṣṇa consciousness.

And here is a verse from the Eleventh Canto:

> Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.
>
> —*Śrīmad-Bhāgavatam* 11.20.27–28

Some devotees struggle more than others with following the rules and chanting the holy name. In this life, we pick up from where we left off spiritually in our previous life. Therefore, a handful of devotees will in prior lifetimes have passed through the stage called *anartha-nivṛttiḥ* (the end of unwanted mentalities and habits) and thus will not have to face the same kind of struggles as those just beginning that stage. And the timing of that is different for every individual. Even if we are not able to practice very strictly, we should keep on the path and not be discouraged. "In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear." (Bg. 2.40) Even a little devotional service can save us from a degraded birth.

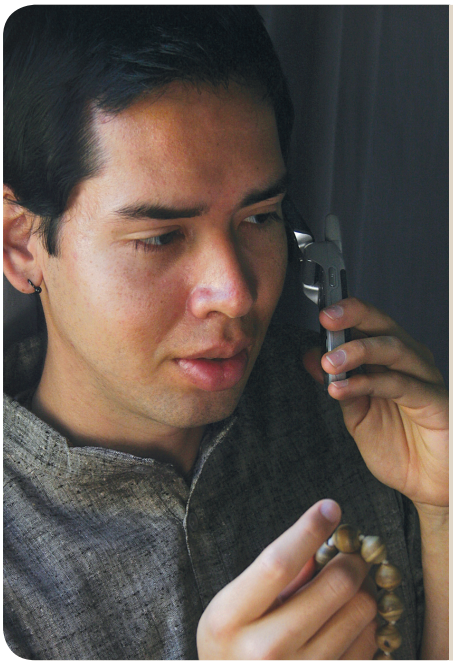
Of course we shouldn't be complacent or lazy. While we do our best, we can pray to cultivate a service attitude toward Kṛṣṇa, His devotees, and all living beings. Regardless of our spiritual maturity, we can develop and increase the spirit of service, as Kṛṣṇa recommends in the *Gītā's* Twelfth Chapter. The goal is to love Kṛṣṇa, and He describes how to gradually come to that stage of perfection.

Everything will come in time for the sincere devotee who doesn't give up the endeavor for Kṛṣṇa consciousness or become lethargic or faithless. Time acts differently for Kṛṣṇa's devotees than for the materialist. Kṛṣṇa says in the *Gītā,* "Time I am, the great destroyer of the worlds" and "among subduers I am time." The world as Kṛṣṇa's energy relates to people based on their consciousness and priorities. "Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead." (*Śrīmad-Bhāgavatam* 2.3.17) Time destroys all material plans and ventures, but it acts to foster a devotee's spiritual experience and development.

There is more going on in the life of a devotee than meets the eye, and everyone's spiritual life has its own timing to begin and develop fully. A number of factors are at work in the life of an aspiring devotee, combining together to form a picture. Our current effort is certainly important. But, unseen, our unfinished spiritual practice from past lives mixes with our material desires. In the background is Kṛṣṇa's merciful arrangement, which serves many purposes. This is where Kṛṣṇa's perfect timing comes in, bringing us association with saints, awakening our dormant faith, and speeding up our spiritual progress.

Unexpected events or meetings come into our lives that change it dramatically. Or, seemingly out of nowhere, our mentality about what is really important changes, paving the way for life-altering decisions. How my spiritual search arose out of the ashes of my life and culminated in my seeing Kṛṣṇa as its crown jewel is an unfolding I often reflect on and share with others. My life was transformed in a few years in ways inexplicable to material reason. How I, an apparently unqualified person, was directed to Kṛṣṇa is for me an amazing story. It is a testimony to how Kṛṣṇa gradually worked through the circumstances of my life to bring me to Prabhupāda and devotional service at the perfect time of my greatest urgency.

Karṇāmṛta Dāsa, initiated by Śrīla Prabhupāda in 1970, has trained in many energy-healing methods. He often works with his wife, Arcana Siddhī Devī Dāsī, a licensed clinical social worker, in couples' therapy and premarital counseling, and in putting on workshops for personal and spiritual growth. They live in the devotee community of Prabhupada Village in rural North Carolina. He has a blog on Krishna.com.



FREE TELEPHONE JAPA CONFERENCE

Listen in each Saturday morning as senior devotees speak about various topics related to chanting *japa.*

For information, contact Rasāla Kṛṣṇa Dāsa:
rasala108@gmail.com or www.iskconnj.com/japa
(732) 501-1018 (evenings, New Jersey)

FROM THE HEART

(*continued from page 48*)

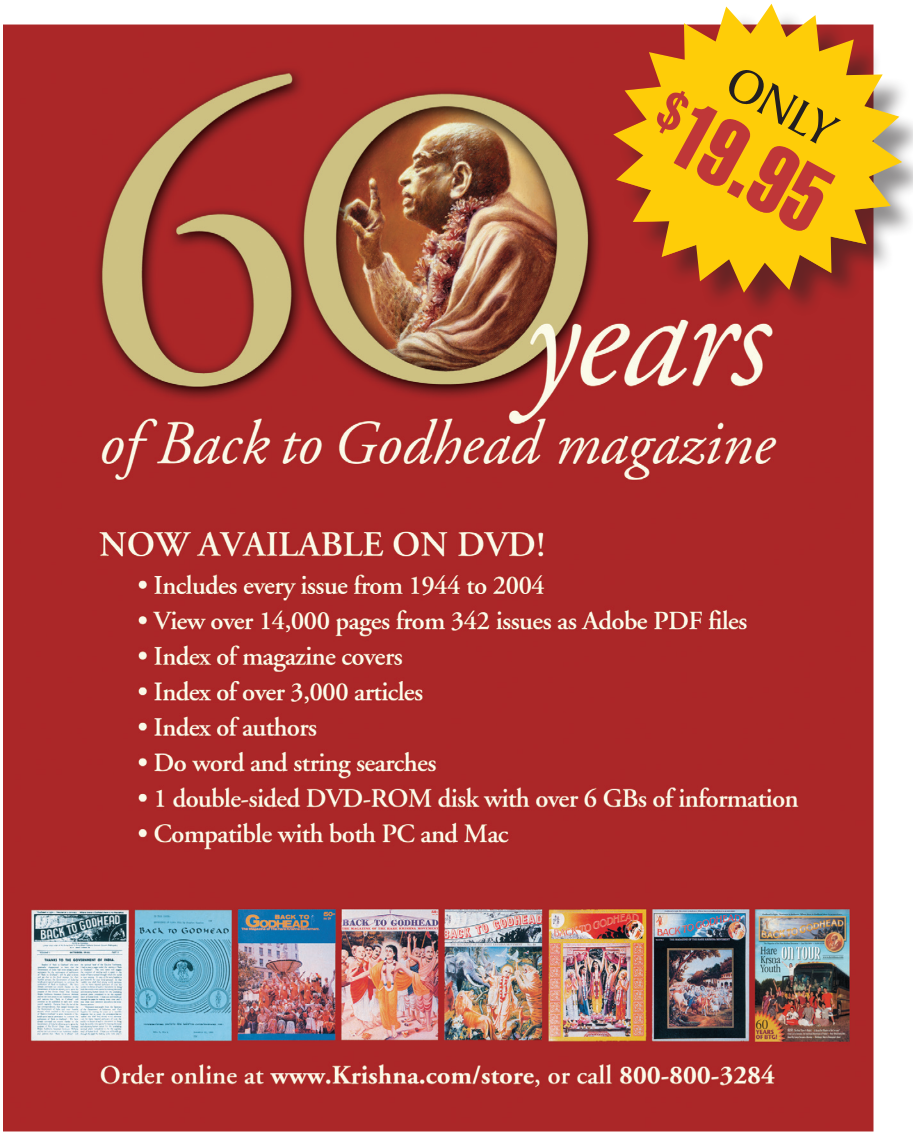
BTG: What is your message to our readers?

BTD: Do devotional service. Take shelter of Lord Kṛṣṇa. You will be benefited. What I did, you can also do. You will get mercy from the Lord, and you will move ahead. If He does not have mercy on you, you cannot do anything. Here I am, a blind man, but He is taking care of me. Even if I keep servants, they will not take care of me as nicely as these devotees are doing. How much more will He take care of you? So, just take shelter of the Lord.

BTG: Thank you.

Later Uttama Śloka recalls an anecdote: Once when Devāmṛta Dāsa, the temple president, returned to the temple after a trip, many devotees approached him with various complaints. But he found Bilvamaṅgala Ṭhākura blissfully chanting *kīrtana* and dancing.

"Bilvamaṅgala Ṭhākura is an inspiration to so many of us," Devāmṛta says. "The whole day he is immersed in *harināma.*"


ONLY
$19.95
60 years
of Back to Godhead magazine

NOW AVAILABLE ON DVD!

- Includes every issue from 1944 to 2004
- View over 14,000 pages from 342 issues as Adobe PDF files
- Index of magazine covers
- Index of over 3,000 articles
- Index of authors
- Do word and string searches
- 1 double-sided DVD-ROM disk with over 6 GBs of information
- Compatible with both PC and Mac

Order online at **www.Krishna.com/store**, or call **800-800-3284**

A Clear Vision

I return to my room. Outside a train rushes past, loudly whistling and shaking the earth with its massive wagons carrying petrol. I look out of the window at the speeding train and think about the modern world that is so rapidly turning atheistic. Brilliant scientists, scholars, philosophers, writers, common people—all appear to be ignorant of God and going away from Him. People with eyes fail to perceive the role of God in universe, while Bilvamaṅgala Ṭhākura Dāsa, without vision, can clearly perceive the hand of God in his life. He sees God in His names and realizes His mercy in the love and support that appears internally in his heart and externally in the kindness of devotees. The divine songs that may seem to us ordinary words reveal their transcendental potency to him—so much so that nearly all day and night he joyfully sings them. The process of devotional service that may appear tedious to us becomes a natural asylum for him. His faith and satisfaction in the process of devotional service is real.

One marvels at the power of the process of *bhakti,* which can cut across any material impediments to reveal the ultimate truth. And one marvels at the all-attractive Supreme Lord, who by His unlimited power can give a blind man faith and divine vision.

With so many manifestations of the glories of the process of devotional service clear before my eyes, I can only offer my prayers, repeating the words of the original blind saint Bilvamaṅgala Ṭhākura, who writes in his celebrated book *Kṛṣṇa-karṇāmṛta:* "My dear Lord, You are the ocean of mercy. With my arms placed above my head, I bow down before You with all humility and sincerity. I am praying unto You, my Lord. Would You please sprinkle a little of the water of Your glance upon me? That will be my great satisfaction."

Murāri Gupta Dāsa, a disciple of His Holiness Rādhānātha Swami, has a Bachelor's degree in medicine and surgery (M.B.B.S.) and is part of the production team of the Hindi and English editions of BTG in India. In compiling this article, he acknowledges the help of Uttama Śloka Dāsa, Nāgendra Dāsa, Atula Kṛṣṇa Dāsa, and Devāmṛta Dāsa.

The International Society for Krishna Consciousness

Centers Around the World

Founder-*Ācārya:* His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

INDIA

Agartala, Tripura — Mathchow Muhani, Assam-Agartala Rd., Banamalipur 799 001/ Tel. (0381) 2327053, (0381) 2204518, or 9436167045/ premadatadas@rediffmail.com
Ahmedabad, Gujarat — Satellite Rd., Gandhinagar Highway Crossing, 380 054/ Tel. (079) 2686-1945, 1645, or 2350/ jasomatinandan.acbsp@pamho.net
Allahabad, UP — Hare Krishna Dham, 161 Kashi Raj Nagar, Baluaghat 211 003/ Tel. (0532) 2416718/ iskcon.allahabad@pamho.net
Amravati, Maharashtra — Saraswati Colony, Rathi Nagar 444 603/ Tel. (0721) 2666849 or 09423127845/ iskconamravati@gmail.com
Amritsar, Punjab — Chowk Moni Bazar, Laxmansar, 143 001/ Tel. (0183) 2540177
Aravade, Maharashtra — Hare Krishna Gram, Tal. Tasgaon, Dist. Sangli/ Tel. (02346) 255766 or 255515, or 9371163955/ iskcon.aravade@pamho.net
Bangalore, Karnataka — Hare Krishna Hill, Chord Rd., 560 010/ Tel. (080) 23471956 or 23578346/ Fax: (080) 23578625/ manjunath36@iskconbangalore.org
Bangalore, Karnataka — ISKCON Sri Jagannath Mandir, No. 5, 1st Cross, Sri Puram, Sheshadripuram 560 020/ Tel. 9844234108 or (080) 23565708/ sudhir.caitanya.jps@pamho.net
Baroda, Gujarat — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (0265) 2310630 or 2331012/ iskcon.baroda@pamho.net
Beed, Maharashtra — Saint Sawata Mali Chowk, MIDC Rd., Beed 431 122/ Tel. (02442) 231799 or 233054
Belgaum, Karnataka — 211 Shukrawar Peth, Tilak Wadi, 590 006/ Tel. (0831) 2436267, 2400108, or 4204672/ iskcon.belgaum@pamho.net
Bhadrak, Orissa — Gour Gopal Mandir, Kuansh Bhadrak 756 100/ Tel. (06784) 251730
◆ **Bhubaneswar, Orissa —** N.H. No. 5, IRC Village, 751 015/ Tel. (0674) 2553517, 2553475, or 2554283/ iskconbhubaneswar@rediffmail.com
Brahmapur, Orissa — N. H. No. 5, Dist. Ganjam, 760 008/ Tel. (0680) 2350100 or 9437179400/ panchratna.gkg@pamho.net
Brahmapur, Orissa — Sri Rama Govinda Mandir, Aska Rd., at Post Ankuspur, Brahmapur, Dist. Ganjam, 761 100/ Tel. (0680) 2485720/ srigopalccd@yahoo.co.in
Chamorshi, Maharashtra — 78, Krishna Nagar, Dist. Gadchiroli, Chamorshi 264 403/ Tel. 09423422914
Chandigarh, Punjab — Hare Krishna Dham, Sector 36-B, 160 036/ Tel. (0172) 260-1590 or 260-3232/ iskcon.chandigarh@pamho.net
Chennai (Madras) — Hare Krishna Land, off ECR, Akkarai, Sholinganallur, Chennai 600 119/ Tel. (044) 24530921, 24530923, or 32911472/ iskconchennai@rediffmail.com
Coimbatore, TN — Jagannath Mandir, Hare Krishna Land, Aerodrome P.O., Opp. CIT, 641 014/ Tel. (0422) 2626509 or 2626508/ info@iskcon-coimbatore.org
Dwarka, Gujarat — Bharatiya Bhavan, Devi Bhavan Rd., 361 335/ Tel. (02892) 34606/ Fax: (02892) 34319
Gadei Giri, Orissa — Post Alabol via Balikuda, Dist. Jagatsinghpur, 754 108/ Tel. (06724) 238112/ srigopalccd@yahoo.co.in
Ghaziabad, UP — Hare Krishna Marg, R-11/35, Raj Nagar, 201 002/ Tel. 9312438001 or 9312438000/ Fax: (0120) 2824200/ iskcon.ghaziabad@pamho.net
Guntur, AP — Opp. Sivalayam, Peda Kakani 522 509
Guwahati, Assam — Ulubari Chariali, South Sarania, 781 007/ Tel. (0361) 2525963/ iskcon.guwahati@pamho.net
Hanumkonda, AP — Neeladri Rd., Kapuwada, 506 011/ Tel. (08712) 77399
Haridaspur, WB — P.O. Chhaygharia, Bangaon, 24 Parganas, 743 704/ Tel. (03215) 57856
Haridwar, Uttaranchal — Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar, Bhimgoda 249 401/ Tel. (01334) 260818 or 9411371870
Hyderabad, AP — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. (040) 24744969 or 24607089/ iskcon.hyderabad@pamho.net
Imphal, Manipur — Hare Krishna Land, Airport Rd., 795 001/ Tel. (0385) 2455245, 2455247 or 2455693/ manimandir@sancharnet.in
Indore, MP — ISKCON, Nipania, Indore/ Tel. 9300474043/ mahaman.acbsp@pamho.net
Jaipur, Rajasthan — ISKCON Rd., Opp. Vijay Path, Mansarovar, Jaipur 302 020 (mail: ISKCON, 84/230, Sant Namdev Marg, Opp. K.V. No. 5, Mansarovar, Jaipur 302 020)/ Tel. (0414) 2782765 or 2781860/ jaipur@pamho.net
Jhansi, UP — Inside Saiyar Gate, Near Kali Badi/ Tel. (0510) 2443602
Kanpur, UP — Mainawati Marg, Bithur Rd., Nawabganj, 208 002/ Tel. 09307188117/ iskcon.kanpur@pamho.net
Katra, J&K — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnodevi, 182 101/ Tel. (01991) 233047
Kolkata (Calcutta), WB — 3C Albert Rd., 700 017 (behind Minto Park, opp. Birla High School)/ Tel. (033) 3028-9258 or -9280/ iskcon.calcutta@pamho.net
◆ **Kurukshetra, Haryana —** ISKCON, Main Bazaar, 136 118/ Tel. (01744) 234806 or 235529
Lucknow, UP — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (0522) 2636500, 9415235050 or 9415008065/ lucknow@pamho.net
Ludhiana, Punjab — Sterling Tower, Vrindavan Rd., Civil Lines, 141 001/ Tel. (0161) 2770600, (0161) 3118897 or 98159-40005/ iskcon.ludhiana@pamho.net
Madurai, TN — 37 Maninagaram Main Rd., 625 001/ Tel. (0452) 274-6472
Mangalore, Karnataka — ISKCON Sri Jaganath Mandir, near Hotel Woodlands, Bunts Hotel Rd., 575 003)/ Tel. (0824) 2423326 or 2442756, or 9844325616
◆ **Mayapur, WB —** ISKCON, Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist. Nadia, 741 313/ Tel. (03472) 245239, 245240, or 245233/ Fax: (03472) 245238/ mayapur.chandrodaya@pamho.net
Moirang, Manipur — Nongban Enkhol, Tidim Rd./ Tel. (03879) 795133
◆ **Mumbai (Bombay), Maharashtra —** Hare Krishna Land, Juhu 400 049/ Tel. (022) 26206860/ Fax: (022) 26205214/ info@iskconmumbai.com; guest.house.bombay@pamho.net
◆ **Mumbai, Maharashtra —** 7 K. M. Munshi Marg, Chowpatty 400 007/ Tel. (022) 23665500/ Fax: (022) 23665555/ info@radhagopinath.com
Mumbai, Maharashtra — Shristhi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane, 401 107/ Tel. (022) 2811-7795 or -7796/ Fax: (022) 2811-8875/ jagjivan.gkg@pamho.net
Mysore, Karnataka — #31, 18th Cross, Jayanagar, 570 014/ Tel. (0821) 2500582 or 6567333/ mysore.iskcon@gmail.com
Nagpur, Maharashtra — Bharatwada Rd., Near Golmohar Nagar, Ramanuja Nagar, Kalamana Market, Nagpur 440 008/ Tel. 937015638, 9371064102, or 9423635311/ iskcon.nagpur@pamho.net
Nellore, AP — ISKCON City, Hare Krishna Rd., 524 004/ Tel. (0861) 2314577 or 09215536589/ sukadevaswami@gmail.com
◆ **New Delhi, UP —** Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (011) 2623-5133, 4, 5, 6, or 7/ Fax: (011) 2621-5421/ delhi@pamho.net; (Guesthouse: neel.sunder@pamho.net)
New Delhi, UP — 41/77, Punjabi Bagh (West), 110 026/ Tel. (011) 25222851 or 25227478
Noida, UP — A-5, Sector-33, 201 301 (Opposite NTPC office)/ Tel. (0120) 2506211
Pandharpur, Maharashtra — Hare Krishna Dhama, East Bank of Chandrabhaga River, Pandharpur, Dist. Solapur, 413 304/ Tel. (02186) 267242 or 267266, or 9423335991/ iskcon.pandharpur@pamho.net
Patna, Bihar — Arya Kumar Rd., Rajendra Nagar, 800 016/ Tel. (0612) 687637 or 685081/ Fax: (0612) 687635/ krishna.kripa.jps@pamho.net
Pune, Maharashtra — 4 Tarapoor Rd., Camp, 411 001/ Tel. (020) 41033222 or 41033223/ iyfpune@vsnl.com
Puri, Orissa — Bhakti Kuti, Swargadwar, 752 001/ Tel. (06752) 231440
Raipur, Chhatisgarh — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh, Raipur 492 001/ Tel. (0771) 5037555 or 9893276985/ iskconraipur@yahoo.com
Rajkot, Gujarat — Sri Sri Radha Neelmadhav Dham, Kalawad Rd., Opposite Kankot Patiya, Mota Mava, 360 005/ Tel. 9898550185/ vaishnavseva@yahoo.co.in
Ranaghat, WB — Gourdham, Habibpur, Ranaghat, Dist. Nadia, 741 403/ Tel. (03473) 281150 or 281226/ shyamrup.jps@pamho.net
Salem, TN — ISKCON, Hare Krishna Land, Karuppur 636 012/ Tel. (0427) 2001686/ iskcon.salem@pamho.net
Secunderabad, AP — 27 St. John's Rd., 500 026/ Tel. (040) 780-5232/ Fax: (040) 814021
Silchar, Assam — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (03842) 34615
Siliguri, WB — ISKCON Rd., Gitalpara, 734 406/ Tel. (0353) 426619, 539046, or 539082
Solapur, Maharashtra — Hare Krishna Land, 171/2 Uttar Kasabe, Akkalkot Rd., Bhaktivedanta Marg, near New Jakat Naka, Dist. Solapur, 413006/ Tel. 9371178393 or 9370651251/ shursendas@yahoo.co.in
Sri Rangam, TN — 103 Amma Mandapam Rd., Sri Rangam, Trichy 620 006/ Tel. (0431) 2433945/ iskcon_srirangam@yahoo.com.in
Surat, Gujarat — Ashram Rd., Jahangirpura, 395 005/ Tel. (0261) 2765891 or 2765516/ surat@pamho.net
Thiruvananthapuram (Trivandrum), Kerala — Hospital Rd., Thycaud, 695 014/ Tel. (0471) 2328197/ jsdasa@yahoo.co.in
◆ **Tirupati, AP —** K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (0877) 2231760 or 2230009/ revati.raman.jps@pamho.net (Guesthouse: guesthouse.tirupati@pamho.net)
Udhampur, J&K — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar 182 101/ Tel. (01992) 270298/ info@iskconudhampur.com
Ujjain, MP — Hare Krishna Land, Bharatpuri, 456 010/ Tel. (0734) 2521020, 2535000, or 2531000/ Fax: (0734) 2536000/ iskcon.ujjain@pamho.net
Vallabh Vidyanagar, Gujarat — Opp. B&B Polytechnic, Mota Bazaar, Ananda, 388 120/ Tel. (02692) 230796 or 233012/ iskcon.vvnagar@pamho.net
Varanasi, UP — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (0542) 246422 or 222617
Vellore, TN — Chennai Ext. Centre, 10–12, 10th East Cross Road, Gandhi Nagar, 632 006
Vijayawada, AP — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandaal, Vijayawada, Dist. Guntur 522 501/ Tel. (08645) 272513/ mmdasiskconvijayawada@gmail.com
Visakhapatnam, AP — Hare Krishna Land, Sagaranagar 530 045 (mail: ISKCON, D. No. 7-5-108, Pandurangapuram Beach Rd., 530 003)/ Tel. (0891)2528376 or 6537625/ samba.jps@pamho.net; Guesthouse: guesthouse.vizag@pamho.net
◆ **Vrindavan, UP —** Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Dist. Mathura, 281 124/ Tel. & Fax: (0565) 2540728/ iskcon.vrindavan@pamho.net; (Guesthouse: Tel. (0565) 2540022; ramamani@sancharnet.in)
Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (08712) 426182
Yamunanagar, Haryana — ISKCON Hare Krishna Dham, Hare Krishna Marg, Raghunathpuri, Yamunanagar 135001/ Tel. (01732) 321001 or (mobile) 09355330775/ vishu_bakshi05@yahoo.co.in

RURAL COMMUNITIES

Ahmedabad District, Gujarat (Hare Krishna Farm) — Katwada (contact ISKCON Ahmedabad)
Assam — Karnamadhu, Dist. Karimganj

Many temples have their own website, which you can find at our online directory: http://directory.krishna.com

Note for international phone calls: When dialing from outside the country, drop the "0" that begins most city codes (the numbers shown in parentheses). **Exception:** For Russia, drop the initial "8." Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). ◆ Temples with restaurants or dining

CENTERS AROUND THE WORLD

Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadhachiroli, 442 603/ Tel. (0218) 623473

Hyderabad, AP (New Naimisaranya Farm) — P.O. Dabilpur Village, Medchal Tq., Dist. R.R., 501 401/ Tel. (040) 65520070 or 9440057263/ naimisaranya@pamho.net

Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (0731) 572794

Mayapur, WB — (contact ISKCON Mayapur)

Puri, Orissa — ISKCON, Bhaktivedanta Ashram, Sipasirubuli, 752 001/ Tel. (06752) 230494

Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (02622) 63546

Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura

ADDITIONAL RESTAURANTS

Kolkata, WB — Govinda's, ISKCON House, 22 Gurusaday Rd., 700 019/ Tel. (033) 24756922 or 24749009

Surat, Gujarat — Ashram Rd., Jahangirpura 395005/ Tel. (0261) 2765891 or 2765516/ surat@pamho.net

CANADA

Brampton-Mississauga, Ontario — Unit 20, 1030 Kamato Dr., L4W 4B6/ Tel. (416) 840-6587 or (905) 826-1290/ iskconbrampton@gmail.com

Calgary, Alberta — 313 Fourth Street N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/ vamanstones@shaw.ca

Edmonton, Alberta — 9353 35th Ave. NW, T6E 5R5/ Tel. (780) 439-9999/ edmonton@harekrishnatemple.com

Montreal, Quebec — 1626 Pie IX Blvd., H1V 2C5/ Tel. & fax: (514) 521-1301/ iskconmontreal@gmail.com

◆ **Ottawa, Ontario —** 212 Somerset Street E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/ iskconottawa@sympatico.ca

Regina, Saskatchewan — 1279 Retallack Street, S4T 2H8/ Tel. (306) 525-1640

Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/ toronto@pamho.net

Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ Fax: (604) 648-8715; Govinda's Bookstore & Cafe: (604) 433-7100 or (888) 433-8722/ akrura@krishna.com

RURAL COMMUNITY

Ashcroft, B.C. — Saranagati Dhama, Venables Valley (mail: P. O. Box 99, V0K 1A0)/ Tel. (250) 457-7438/ Fax: (250) 453-9306/ iskconsaranagati@hotmail.com

U.S.A.

◆ **Atlanta, Georgia —** 1287 South Ponce de Leon Ave., N.E., 30306/ Tel. & fax: (404) 377-8680/ admin@atlantaharekrishnas.com

Baltimore, Maryland — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 719-1776/ Fax: (410) 799-0642/ info@baltimorekrishna.com

Berkeley, California — 2334 Stuart Street, 94705/ Tel. (510) 649-8619/ Fax: (510) 665-9366

Boise, Idaho — 1615 Martha Street, 83706/ Tel. (208) 344-4274/ boise_temple@yahoo.com

Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ Fax: (617) 909-5181/ darukrishna@iskconboston.org

Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/ chicagoiskcon@yahoo.com

Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/ rmanjari@sbcglobal.net

◆ **Dallas, Texas —** 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ txkrishnas@aol.com; restaurant: vegetariantaste@aol.com

◆ **Denver, Colorado —** 1400 Cherry Street, 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/ info@krishnadenver.com

Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ gaurangi108@hotmail.com

Gainesville, Florida — 214 N.W. 14th Street, 32603/ Tel. (352) 336-4183/ Fax: (352) 379-2927/ kalakantha.acbsp@pamho.net

Hartford, Connecticut — 1683 Main Street, E. Hartford, 06108/ Tel. & fax: (860) 289-7252/ pyari@sbcglobal.net

◆ **Honolulu, Hawaii —** 51 Coelho Way, 96817/ Tel. (808) 595-4913/ rama108@bigfoot.com

Houston, Texas — 1320 W. 34th Street, 77018/ Tel. (713) 686-4482/ Fax: (713) 956-9968/ management@iskconhouston.org

Kansas City, Missouri — Rupanuga Vedic College (Men's Seminary), 5201 The Paseo, 64110/ Tel. (800) 340-5286 or (816) 924-5619/ Fax: (816) 361-0509/ info@rvc.edu

Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ info@lagunatemple.com

Las Vegas, Nevada — Govinda's Center of Vedic India, 6380 S. Eastern Ave., Suite 8, 89120/ Tel. (702) 434-8332/ info@govindascenter.com

◆ **Los Angeles, California —** 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/ membership@harekrishnala.com

◆ **Miami, Florida —** 3220 Virginia Street, 33133 (mail: 3109 Grand Ave., #491, Coconut Grove, FL 33133)/ Tel. (305) 442-7218/ devotionalservice@iskcon-miami.org

New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 304-0032 (office) or (504) 638-1944 (temple)/ gopal211@aol.com

◆ **New York, New York —** 305 Schermerhorn Street, Brooklyn, 11217/ Tel. (718) 855-6714/ Fax: (718) 875-6127/ ramabhadra@aol.com

New York, New York — 26 Second Ave., 10003/ Tel. (212) 253-6182/ krishnanyc@gmail.com

Orlando, Florida — 2651 Rouse Rd., 32817/ Tel. (407) 257-3865

Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/ Fax: (215) 247-8702/ iskconphilly@aol.com

◆ **Philadelphia, Pennsylvania —** 1408 South St., 19146/ Tel. (215) 985-9303/ savecows@aol.com

Phoenix, Arizona — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/ svgd108@yahoo.com

Portland, Oregon — 3766 SE Division, 97202/ Tel. (503) 236-6734; info@iskconportland.com

St. Augustine, Florida — 3001 First St., 32804/ Tel. & fax: (904) 819-0221/ vasudeva108@gmail.com

◆ **St. Louis, Missouri —** 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708/ Fax: (314) 535-0672/ iskcon.stl@pamho.net

◆ **San Diego, California —** 1030 Grand Ave., Pacific Beach, 92109/ Tel. (310) 895-0104/ Fax: (858) 483-0941/ krishna.sandiego@gmail.com

San Jose, California — 951 S. Bascom Ave., 95128/ Tel. (408) 293-4959/ iskconsanjose@yahoo.com

Seattle, Washington — 1420 228th Ave. S.E., Sammamish, 98075/ Tel. (425) 246-8436/ Fax: (425) 868-8928/ info@vedicculturalcenter.org

◆ **Spanish Fork, Utah —** Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/ Tel. (801) 798-3559/ Fax: (810) 798-9121/ carudas@earthlink.net

Tallahassee, Florida — 1323 Nylic Street, 32304/ Tel. & fax: (850) 224-3803/ darudb@hotmail.com

Towaco, New Jersey — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/ newjersey@iskcon.net

◆ **Tucson, Arizona —** 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/ tucphx@cs.com

Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ Fax: (301) 299-5025/ ad@pamho.net

RURAL COMMUNITIES

◆ **Alachua, Florida (New Raman Reti) —** 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819, 32616)/ Tel. (386) 462-2017/ Fax: (386) 462-2641/ alachuatemple@gmail.com

Carriere, Mississippi (New Talavan) — 31492 Anner Rd., 39426/ Tel. (601) 749-9460 or 799-1354/ Fax: (601) 799-2924/ talavan@hughes.net

Gurabo, Puerto Rico (New Govardhana Hill) — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo (mail: HC-01, Box 8440, Gurabo, PR 00778)/ (Office) Tel. & fax: (787) 737-4265/ (Temple) Tel. (787)712-0358/ iskcon_pr@hotmail.com

Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/ bkgoswami@earthlink.net

◆ **Moundsville, West Virginia (New Vrindaban) —** R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 845-0023/ mail@newvrindaban.com

Mulberry, Tennessee (Murari-sevaka) — 532 Murari Lane, 37359 (mail: P.O. Box 108, Lynchburg, TN 37352)/ Tel. (931) 227-6156/ Tel. & fax: (931) 759-6888/ murari_sevaka@yahoo.com

Port Royal, Pennsylvania (Gita Nagari) — 534 Gita Nagari Rd., 17082/ Tel. (717) 527-4101/ kaulinidasi@hotmail.com

Sandy Ridge, North Carolina — Prabhupada Village, 1283 Prabhupada Rd., 27046/ Tel. (336) 593-9888/ madanmohanmohini@yahoo.com

ADDITIONAL RESTAURANTS

Gurabo, Puerto Rico — Goura's, Carr. 945, Km 2, H.8, Bo. Masas 1, sec. El Silencio, 00778/ Tel. (787) 737-0445 or 648-0472

Hato Rey, Puerto Rico — Tamal Krishna's Veggie Garden, 131 Eleanor Roosevelt, 00918/ Tel. (787) 754-6959/ Fax: (787) 756-7769/ tkveggiegarden@aol.com

Seattle, Washington — My Sweet Lord, 5521 University Way, 98105/ Tel. (425) 643-4664

UNITED KINGDOM AND IRELAND

Belfast, Northern Ireland — Brooklands, 140 Upper Dunmurray Lane, BT17 OHE/ Tel. +44 (028) 9062 0530

Birmingham, England — 84 Stanmore Rd., Edgbaston B16 9TB/ Tel. +44 (0121) 420 4999/ birmingham@iskcon.org.uk

Cardiff, Wales — The Soul Centre, 116 Cowbridge Rd., Canton/ Tel. +44 (02920) 390391/ the.soul.centre@pamho.net

Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/ Tel. +44 (024) 7655 2822 or 5420/ haridas.kds@pamho.net

◆ **Dublin, Ireland —** 83 Middle Abbey Street, Dublin 1/ Tel. +353 (01) 661 5095/ dublin@krishna.ie; Govinda's: info@govindas.ie

Leicester, England — 21 Thoresby Street, North Evington, LE5 4GU/ Tel. +44 (0116) 276 2587/ pradyumna.jas@pamho.net

Lesmahagow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/ Tel. +44 (01555) 894790/ Fax: +44 (01555) 894526/ karunabhavan@aol.com

◆ **London, England (city) —** 10 Soho Street, W1D 3DL/ Tel. +44 (020) 7437-3662; residential /pujaris, 7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (020) 7439-1127/ london@pamho.net

◆ **London, England (country) —** Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts, WD25 8EZ/ Tel. +44 (01923) 851000/ Fax: +44 (01923) 851006/ bhaktivedanta.manor@pamho.net; (for accommodations:) bmguesthouse@gmail.com

London, England (south) — 42 Enmore Road, South Norwood, SE25 5NG/ Tel. +44 (020) 8656 4296/ eternal_duty@hotmail.co.uk

London, England (Kings Cross) — 102 Caledonian Rd., Kings Cross, Islington, N1 9DN/ Tel. +44 (020) 7168 5732/ foodforalluk@aol.com

Manchester, England — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (0161) 226-4416/ contact@iskconmanchester.com

Newcastle-upon-Tyne, England — 304 Westgate Rd., NE4 6AR/ Tel. +44 (0191) 272 1911/ newcastle@iskcon.org.uk

◆ **Swansea, Wales —** 8 Craddock Street, SA1 3EN/ Tel. +44 (01792) 468469/ iskcon.swansea@pamho.net; restaurant: govin–das@hotmail.com

RURAL COMMUNITIES

London, England — (contact Bhaktivedanta Manor: Krishna conscious programs are held regularly in more than forty other cities in the U.K. For information, contact ISKCON Reader Services, P. O. Box 730, Watford WD25 8EZ, UK; www.iskcon.org.uk)

Upper Lough Erne, Northern Ireland — Govindadwipa Dhama, Inisrath Island, Derrylin, Co. Fermanagh, BT92 9GN/ Tel. +44 (028) 6772 1512/ govindadwipa@pamho.net

ADDITIONAL RESTAURANTS

Dublin, Ireland — Govinda's, 4 Aungier Street, Dublin 2/ Tel. +353 (01) 475 0309/ Fax: (01) 478 6204/ info@govindas.ie

Dublin, Ireland — Govinda's, 18 Merrion Row, Dublin 2/ Tel. +353 (01) 661 5095/ praghosa.sdg@pamho.net

AUSTRALASIA

AUSTRALIA

Adelaide — 25 Le Hunte Street (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. & fax: +61 (08) 8359-5120/ iskconsa@tpg.com.au

CENTERS AROUND THE WORLD

Brisbane — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indooroopilly), QLD 4068/ Tel. +61 (07) 3379-5455/ Fax: +61 (07) 3379-5880/ brisbane@iskcon.org.au
Canberra — 44 Limestone Ave., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/ Tel. & fax: +61 (02) 6262-6208/ iskcon@harekrishnacanberra.com
Melbourne — 197 Danks Street (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (03) 9699-5122/ Fax: +61 (03) 9690-4093/ melbourne@pamho.net
Newcastle — 28 Bull Street, Mayfield, NSW 2304/ Tel. +61 (02) 4967-7000/ iskcon_newcastle@yahoo.com.au
Perth — 155–159 Canning Rd., Kalamunda (mail: P.O. Box 201 Kalamunda 6076)/ Tel. +61 (08) 6293-1519/ perth@pamho.net
Sydney — 180 Falcon Street, North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (02) 9959-4558/ Fax: +61 (02) 9957-1893/ info@iskcon.com.au
Sydney — Govinda's Yoga and Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (02) 9380-5162/ Fax: +61 (02) 9360-1736/ sita@govindas.com.au

RURAL COMMUNITIES

Bambra, VIC (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (03) 5288-7383
Cessnock, NSW (New Gokula) — Lewis Lane (off Mount View Rd., Millfield, near Cessnock [mail: P.O. Box 399, Cessnock, NSW 2325])/ Tel. +61 (02) 4998-1800/ Fax: +61 (02) 9957-1893/ iskconfarm@mac.com
Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (02) 6672-6579/ Fax: +61 (02) 6672-5498/ ajita@in.com.au

RESTAURANTS

Brisbane — Govinda's, 99 Elizabeth Street, 1st floor, QLD 4000/ Tel. +61 (07) 3210-0255
Brisbane — Krishna's Cafe, 1st Floor, 82 Vulture Street, West End, QLD 4000/ brisbane@pamho.net
Cairns — Gaura Nitai's, 55 Spence Street, Cairns, QLD/ Tel. +61 (07) 4031-2255 or (0425) 725 901/ Fax: +61 (07) 4031 2256
Maroochydore — Govinda's Vegetarian Cafe, 2/7 First Ave., QLD 4558/ Tel. +61 (07) 5451-0299
Melbourne — Crossways, 1st Floor, 123 Swanston Street, VIC 3000/ Tel. +61 (03) 9650-2939
Melbourne — Gopal's, 139 Swanston Street, VIC 3000/ Tel. +61 (03) 9650-1578

NEW ZEALAND AND FIJI

Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (03) 366-5174/ Fax: +64 (03) 366-1965/ iskconchch@clear.net.nz
Hamilton, NZ — 188 Maui Street, RD 8, Te Rapa/ Tel. +64 (07) 850-5108/ rmaster@wave.co.nz
Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912
Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 6664112/ regprakash@excite.com
Nausori, Fiji — Hare Krishna Cultural Centre, 2nd Floor, Shop & Save Building, 11 Gulam Nadi St., Nausori Town (mail: P.O. Box 2183, Govt. Bldgs., Suva)/ Tel. +679 9969748 or 3475097/ Fax : +679 3477436/ vdas@frca.org.fj
Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243
Suva, Fiji — 166 Brewster Street (mail: P.O. Box 4299, Samabula)/ Tel. +679 3318441/ Fax: +679 3319097/ iskconsuva@connect.com.fj
Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (04) 478-4108/ iskcon.wellington@paradise.net.nz
Wellington, NZ — Gaura Yoga Centre, 1st Floor, 175 Vivian Street (mail: P.O. Box 6271, Marion Square)/Tel. +64 (04) 801-5500

RURAL COMMUNITY

Auckland, NZ (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/ Tel. +64 (09) 412-8075/ Fax: +64 (09) 412-7130

EUROPE (partial list)

Amsterdam — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (020) 675-1404 or -1694/ Fax: +31 (020) 675-1405/ amsterdam@pamho.net
Barcelona — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/ templobcn@hotmail.com
Bergamo, Italy — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040 Chignolo d'Isola (BG)/ Tel. +39 (035) 4940706
Budapest — Lehel Street 15–17, 1039 Budapest/ Tel. +36 (01) 391-0435/ Fax: (01) 397-5219/ nai@pamho.net
Copenhagen — Skjulhoj Alle 44, 2720 Vanlose, Copenhagen/ Tel. +45 4828 6446/ Fax: +45 4828 7331/ iskcon.denmark@pamho.net
Grödinge, Sweden — Radha-Krishna Temple, Korsnäs Gård, 14792 Grödinge/ Tel. +46 (08) 53029800/ Fax: +46 (08) 53025062 / bmd@pamho.net
Helsinki — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879 or -9837
◆ **Lisbon —** Rua Dona Estefãnia, 91 R/C 1000 Lisboa/ Tel. & fax: +351(01) 314-0314 or 352-0038
Madrid — Espíritu Santo 19, 28004 Madrid/ Tel. +34 91 521-3096
Oslo — Roahagan 1D, Oslo 0754/ Tel. +47 (022) 062226/ gaurahari.sdha@krishna.ie; Govinda's: info@govindas.ie
Paris — 33 Rue Docteur Jean Vaquier, 93160 Noisy le Grand/ Tel. & fax: +33 (01) 4303-0951/ paris@pamho.net
Prague — Jilova 290, Prague 5 - Zlicin 155 21/ Tel. +42 (02) 5795-0391/ info@harekrsna.cz
◆ **Radhadesh, Belgium —** Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926 (restaurant: 321421)/ Fax: +32 (086) 322929/ radhadesh@pamho.net
◆ **Rome —** Govinda Centro Hare Krsna, via di Santa Maria del Pianto 16, 00186/ Tel. +39 (06) 68891540/ govinda.roma@harekrsna.it
◆ **Stockholm —** Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-881; Restaurant: Tel. & fax: +46 (08) 654-9004/ lokanatha@hotmail.com
Warsaw — Mysiadlo k. Warszawy, 05-500 Piaseczno, ul. Zakret 11/ Tel. +48 (022) 750-7797 or -8247/ Fax: +48 (022) 750-8249/ kryszna@post.pl
Zürich — Bergstrasse 54, 8032/ Tel. +41 (044) 262 33 88/ Fax: +41 (044) 262 31 14/ kgs@pamho.net

RURAL COMMUNITIES

France (La Nouvelle Mayapura) — Domaine d'Oublaisse, 36360, Lucay le Mâle/ Tel. +33 (02) 5440-2395/ Fax: +33 (02) 5440-2823/ oublaise@free.fr
Germany (Simhachalam) — Zielberg 20, 94118 Jandelsbrunn/ Tel. +49 (08583) 316/ info@simhachalam.de
Hungary (New Vraja-dhama) — Krisna-völgy, 8699 Somogyvamos, Fö u, 38/ Tel. & fax: +36 (085) 540-002 or 340-185/ info@krisnavolgy.hu
Italy (Villa Vrindavan) — Via Scopeti 108, 50026 San Casciano in Val di Pesa (FL)/ Tel. +39 (055) 820054/ Fax: +39 (055) 828470/ isvaripriya@libero.it
Spain (New Vraja Mandala) — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 949 280436

ADDITIONAL RESTAURANTS

Barcelona — Restaurante Govinda, Plaza de la Villa de Madrid 4–5, 08002/ Tel. +34 (93) 318-7729
Cologne, Germany — Govindam, Roonstrasse 3, 50674 Köln
Locarno, Switzerland — Govinda Restaurant, Via Della Motta 10, Locarno 6600/ Tel. +41 (091) 7523852 or 796260804/ radhakanta@pamho.net
Milan — Govinda's, Via Valpetrosa 5, 20123/ Tel. +39 (02) 862417
Oslo — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (02) 260-6250

COMMONWEALTH OF INDEPENDENT STATES (partial list)

Kiev — 16, Zorany per., 04078/ Tel. +380 (044) 433-8312 or 434-7028
Moscow — Nekrasovsky pos., Dmitrovsky reg., 141700/ Tel. +7 (095) 577-8543, -8601, or -8775/ Fax: +7 (095) 446-4746

ASIA (partial list)

Bangkok, Thailand — Soi3, Tanon Itsarapap, Toonburi/ Tel. +66 (02) 9445346 or (081) 4455401 or (089) 7810623/ swami.bvv.narasimha@pamho.net
Dhaka, Bangladesh — 79 Swamibag, Dhaka-11/ Tel. +880 (02) 7122747 or 7122488/ info@iskconbd.org
Hong Kong — 6/F Oceanview Court, 27 Chatham Road South (mail: P.O. Box 98919)/ Tel. +852 (2) 739-6818/ Fax: +852 (2) 724-2186/ iskcon.hong.kong@pamho.net
Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 489-9646/ matsyads@bogor.wasantara.net.id
Katmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (01) 373790 or 373786/ Fax: +977 (01) 372976 (Attn: ISKCON)/ iskcon@wlink.com.np
Kuala Lumpur, Malaysia — Lot 9901, Jalan Awan Jawa, Taman Yarl, 58200 Kuala Lumpur/ Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7987-9901/ president@iskconkl.com
Manila, Philippines — Radha-Madhava Center, #9105 Banuyo St., San Antonio village, Makati City/ Tel. +63 (02) 8963357; Tel. & fax: +63 (02) 8901947/ iskconmanila@yahoo.com
Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke Street, Shansu Taung, Myitkyina, Kachin State/ mahanadi@mptmail.net.mm
Tai Pei City, Taiwan — Ting Zhou Rd. Section 3, No. 192, 4F, Tai Pei City 100/ Tel. +886 (02) 2365-8641/ dayal.nitai.tkg@pamho.net
Tokyo, Japan — Subaru 1F, 4-19-6 Kamitakada, Nakano-ku, Tokyo 164-0002/ Tel. +81 (03) 5343-9147 or (090) 6544-9284/ Fax: +81 (03) 5343-3812/ iskcon.japan@pamho.net

LATIN AMERICA (partial list)

Buenos Aires, Argentina — Centro Bhaktivedanta, Andonaegui 2054, Villa Urquiza, CP 1431/ Tel. +54 (01) 523-4232/ Fax: +54 (01) 523-8085/ iskcon-ba@gopalnet.com
Caracas, Venezuela — Ave. Los Proceres (con Calle Marquez del Toro), San Bernardino/ Tel. +58 (212) 550-1818
Guayaquil, Ecuador — 6 de Marzo 226 and V. M. Rendon/ Tel. +593 (04) 308412 or 309420/ Fax: +564 302108/ gurumani@gu.pro.ec
◆ **Lima, Peru —** Schell 634 Miraflores/ Tel. +51 (014) 444-2871
Mexico City, Mexico — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/ Tel. +52 (55) 5273-1953/ Fax: +52 (55) 52725944
Rio de Janeiro, Brazil — Estrada da Barra da Tijuca, 1990,Itanhangá, Rio de Janeiro, RJ/ Tel. +55 (021) 3563-1627/ contato@harekrishnarj.com.br
San Salvador, El Salvador — Calle Chiltiupan #39, Ciudad Merliot, Nueva San Salvador (mail: A.P. 1506)/ Tel. +503 2278-7613/ Fax: +503 2229-1472/ tulasikrishnadas@yahoo.com
São Paulo, Brazil — Rua do Paraiso, 694, 04103-000/ Tel. +55 (011) 326-0975/ communicacaomandir@grupos.com.br
West Coast Demerara, Guyana — Sri Gaura Nitai Ashirvad Mandir, Lot "B," Nauville Flanders (Crane Old Road), West Coast Demerara/ Tel. +592 254 0494/ iskcon.guyana@yahoo.com

AFRICA (partial list)

Accra, Ghana — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)/ Tel. & fax +233 (021) 229988/ srivas_bts@yahoo.co.in
Cape Town, South Africa — 17 Street Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 6861179/ Fax: +27 (021) 686-8233/ cape.town@pamho.net
◆ **Durban, South Africa —** 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003), Chatsworth, 4030/ Tel. +27 (031) 403-3328/ Fax: +27 (031) 403-4429/ iskcon.durban@pamho.net
Johannesburg, South Africa — 7971 Capricorn Ave. (entrance on Nirvana Drive East), Ext. 9, Lenasia (mail: P.O. Box 926, Lenasia 1820)/ Tel. +27 (011) 854-1975 or 7969/ iskconjh@iafrica.com
Lagos, Nigeria — 12, Gani Williams Close, off Osolo Way, Ajao Estate, International Airport Rd. (mail: P.O. Box 8793, Marina)/ Tel. +234 (01) 7744926 or 7928906/ bdds.bts@pamho.net
Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248
Nairobi, Kenya — Hare Krishna Close, off West Nagara Rd., Nairobi 0100 (mail: P.O. Box 28946)/ Tel. +254 (203) 744365/ Fax: +254 (203) 740957/ iskcon_nairobi@yahoo.com
◆ **Phoenix, Mauritius —** Hare Krishna Land, Pont Fer (mail: P.O. Box 108, Quartre Bornes)/ Tel. +230 696-5804/ Fax: +230 696-8576/ iskcon.hkl@intnet.mu
Phoenix, South Africa — 72 Pandora Street, Phoenix 4068 (mail: P.O. Box 60992, Phoenix 4060)/ Tel. +27 (031) 5076559/ Fax: (031) 5001923/ iskcon.phoenix@pamho.net
Port Harcourt, Nigeria — Umuebule 11, 2nd tarred road, Etche (mail: P.O. Box 4429, Trans Amadi)/ Tel. +234 08033215096/ canakyaus@yahoo.com
Pretoria, South Africa — 1189 Church Street, Hatfield, 0083 (mail: P.O. Box 14077, Hatfield, 0028)/ Tel. & fax: +27 (12) 342-6216/ iskcon.pretoria@pamho.net

RURAL COMMUNITY

Mauritius (ISKCON Vedic Farm) — Hare Krishna Rd., Vrindaban/ Tel. +230 418-3185 or 418-3955/ Fax: +230 418-6470

The Truth of Goodness

WITH THE EXCEPTION of a few radical skeptics, who can't justify belief in anything, most people believe that an objective reality exists outside our own minds. The Vedic scriptures tell us that human life is meant for understanding that reality and harmonizing ourselves with it. While science and religion disagree on how to uncover the truth, at least they agree it exists.

Some scientists contend that science must be value-neutral, that it should concern itself only with the cold, hard facts uncovered in the laboratory, and not with such things as beauty, goodness, and love. For the strict reductionist, everything is just particles and energy, making beauty, goodness, and love illusory. Placing value on them by elevating them above ugliness, evil, and hatred is simply a deluded human enterprise that has nothing to do with the fundamental nature of existence.

We find, however, that in practice, science doesn't reject values. Scientists generally proclaim that science should be used for the good of mankind, implying that they know the difference between good and evil. They're making a value judgment. When science rejects values, we end up with technology used for the most horrible purposes, as seen in Hitler's Germany and Stalin's Russia.

While we might disagree about the details, human beings tend to value qualities that elevate us above the animals. Every country enacts laws founded on moral principles, most of which center on the idea of how we should treat each other. As Hippocrates wrote, "First, do no harm." Simply put, we believe it is better to be good than bad.

We believe, for example, that it is better to love than to hate. We admire the man who loves his family and makes sacrifices that demonstrate his love. We revere people who help victims of abuse, violence, poverty, or racism. Just consider the respect for Mother Theresa. Science can't prove the validity of our feelings, but we accept them as real. Somehow, we just know that certain qualities are good.

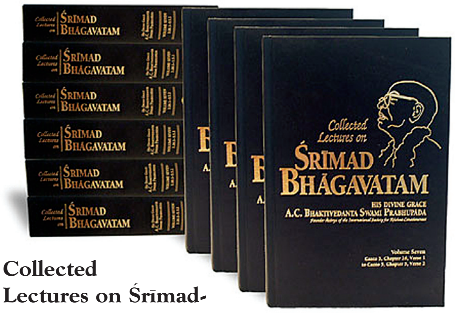
Every genuine religion sees God as the supreme good, and a fundamental principle of religion is the cultivation of goodness. The founding teachers of every religious tradition have encouraged us to develop such qualities as tolerance, nonviolence, peacefulness, and respect for the rights of others. And in every tradition, we find people, generally called saints, who show us that the human potential for goodness is boundless.

Despite its lack of scientific verifiability as an objective truth, we know intuitively that goodness is real. From a strictly materialistic perspective, it's hard to explain why we think that love is better than hate. Here, a spiritual point of view comes to our aid: We value goodness because we're all part of God, the supreme good. Goodness is an essential element of our nature.

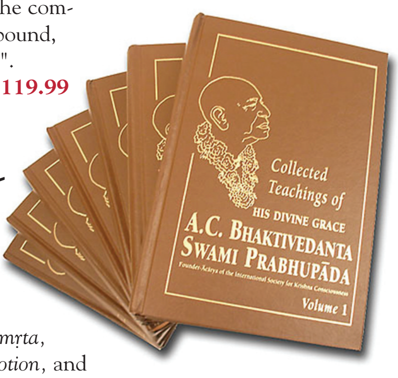
Śrī Caitanya Mahāprabhu and His followers have taught and shown that by practicing *bhakti-yoga* we can rise to the level of perfect goodness. In that state, our true identity as pure spiritual beings is revealed. And it includes perfect happiness in loving union with the source of all happiness, Lord Kṛṣṇa. Even ordinary experience in this world shows that good people tend to be happy. Science may not be able to explain why, but as the philosopher Blaise Pascal wrote, "The heart has its reasons which reason does not know."

—*Nāgarāja Dāsa*

Śrīla Prabhupāda SALE!


Collected Lectures on Śrīmad Bhāgavatam
A.C. Bhaktivedanta Swami Prabhupāda

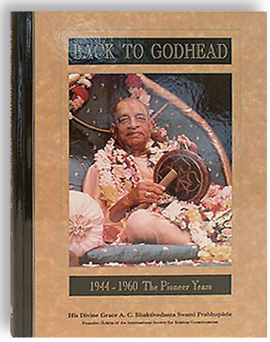
Collected Lectures on Śrīmad-Bhāgavatam—The complete series. Hardbound, 11 volumes, 9" x 6". ~~$269.00~~ SALE $119.99 B6BM228

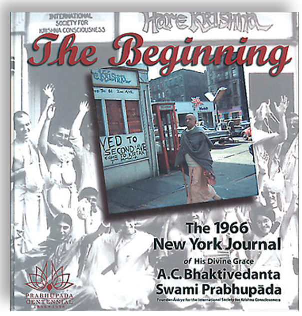

Collected Teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Volume 1

Collected Teachings of Śrīla Prabhupāda—Transcriptions of all of Prabhupāda's lectures on *Śrī Caitanya-caritāmṛta*, *The Nectar of Devotion*, and *Śrī Īśopaniṣad*, as well as philosophical discussions and lectures at various events. Hardbound, 7 volumes, 9" x 6". ~~$174.95~~ SALE $79.99 B6BM229

Many more books,
CDs, and DVDs
are available online at
Krishna.com/store

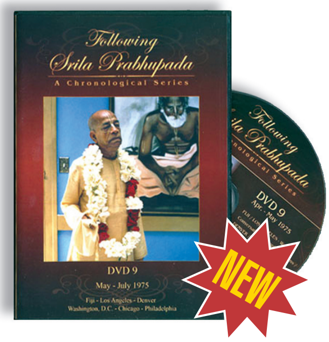
Back to Godhead: °1944–1960, the Pioneer Years—Read the early years of *Back to Godhead* when Prabhupāda was still publishing in India. From this compilation of archived magazines, some with handwritten notes, we can see how Prabhupāda developed an interest in publishing books, which later became a driving goal. (Note: Some issues were not available.) Hardbound, 240 pages, 9¾" x 13¼" ~~$29.95~~ SALE $13.99 B6BH224


BACK TO GODHEAD
1944 - 1960 The Pioneer Years
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda


Hare Krishna
The Beginning
The 1966 New York Journal of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

The Beginning: The 1966 New York Journal of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda—In the very early days of Prabhupāda's work in the United States, he kept a journal and recorded his lectures. To flesh out exactly what that time period was like for Prabhupāda, this book provides not only his diary from his first year in America, but also notes, photos, excerpts from letters, and transcriptions of recordings. Hardbound, 240 pages, 9¾" x 10¼". ~~$29.95~~ SALE $12.99 B6BH272

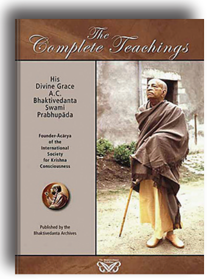
Following Śrīla Prabhupāda: A Chronological Series, Part 9 (DVD)—The ninth in a ten-part series, this volume chronicles the activities of Śrīla Prabhupāda from May to July 1975 through interviews with his disciples and followers. Devotees discuss their time with Prabhupāda during his travels in Fiji, Los Angles, Denver, Washington, D.C., Chicago, and Philadelphia. Approximately 3 hours. Part 9 of 10. $19.95 Y5VD629


Following Śrīla Prabhupada
A Chronological Series
DVD 9
May - July 1975
Fiji · Los Angeles · Denver
Washington, D.C. · Chicago · Philadelphia
NEW

NEW
Śrīla Prabhupada
MP3 Audio Library

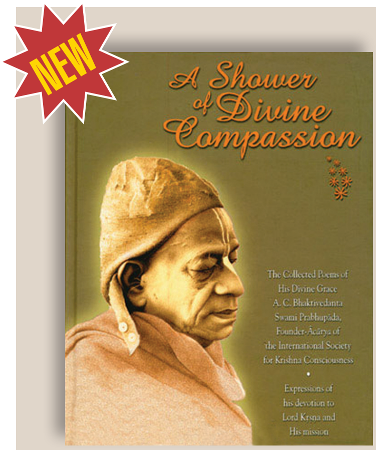
Śrīla Prabhupāda MP3 Audio Library (CDs)—More than 200 new programs: lectures, music, morning walks, chanting. Digital remastering has practically eliminated tape hiss. Optimized for iPod and portable players. Select files by date, verse, or temple. 24 CDs ~~$99.95~~ SALE $59.99 B6CM512

The Complete Teachings (CD)—The Bhaktidevanta Archives just reduced the price of the complete Bhaktivedanta VedaBase. This is the same authentic full edition, but with a more affordable price so even more people can study Śrīla Prabhupāda's teachings. Now for the first time you can use this Folio Views infobase on both Macintosh and Windows platforms. Featuring copy-and-paste, diacritics, and query templates for easy searches. Old price ~~$395.95~~ NEW PRICE $99.95 B6BD225


The Complete Teachings
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
Published by the Bhaktivedanta Archives

The Vintage Series (CDs)—High-quality recordings of Śrīla Prabhupāda singing a variety of *bhajanas*. Each disk contains 3–5 songs, some with purports. Length varies; check www.store.krishna.com for complete songs list. Choose from volumes 1–5 and 7–17. ~~$5.95 each~~, SALE $1.49 each. B6CD61D

The Vintage Series


NEW
A Shower of Divine Compassion
The Collected Poems of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness
Expressions of his devotion to Lord Krsna and His mission

A Shower of Divine Compassion: The Collected Poems of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda—Compiled and translated by Daśaratha-sūta Dāsa. Throughout time, pure devotees of Kṛṣṇa have composed poetry describing devotional service to Him. This collection reveals the heart of Śrīla Prabhupāda, the guru who first spread Kṛṣṇa consciousness worldwide. Hardbound, 200 pages, numerous color and b&w illustrations, 7" x 10". Printed in India. $19.95 BJBH608

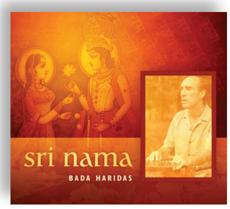
New CDs

Chants Encounter
Lakṣmī Nṛsiṁha das

Chants Encounter—By Lakṣmī Nṛsiṁha Dāsa. New *kīrtanas* that will have you chanting along. With *mṛdaṅga*, harmonium, flute, electric sitar, cello, and other traditional and modern instruments. Audio CD, 1 hour, 17 minutes. **$11.95** LNCD701

TEN MILLION MOONS
gaura vāṇi &
as kindred spirits

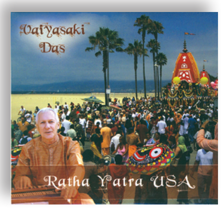
Ten Million Moons—This second album from Gaura Vani & As Kindred Spirits will transform your heart and fill you with visions of a divine world. Cinematic arrangements, lush vocal harmonies, hypnotic ethnic rhythms and grooves, and magical textures and instrumentation. Audio CD, 1 hour, 10 minutes. **$14.95** A2CD519



Sri Nama—By Bada Haridas. Lively and fresh, this is a must-have album for those who relish melodious *kīrtana* and devotional bliss. This collection of prayers and mantras invokes the presence and blessings of the divine couple through the blissful singing of Their holy names. 1 hour. **$15.95** B3CD716

VAIYASAKI DAS
KIRTAN EXPLOSION – High Energy Kirtans

Kirtan Explosion—By Vaiyāsaki Dāsa. High-energy *kīrtanas* with *mṛdaṅga*, dholak, flute, *karatālas*, and 300 devotees. **$12.95** V3CD472

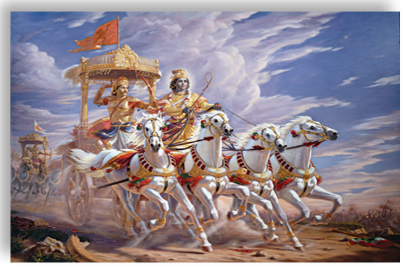


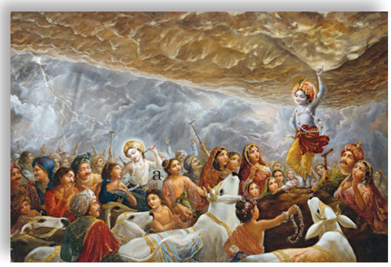
Ratha Yatra USA—By Vaiyāsaki Dāsa. Six melodic *kīrtanas* that will capture your heart. **$12.95** V3CD473

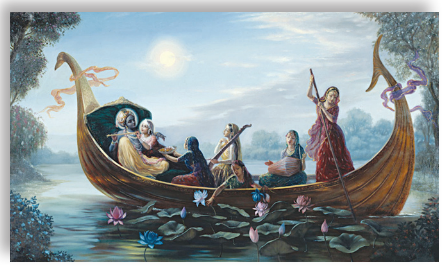
GOVINDAS
LOTUS ROOM
KIRTAN MEDITATION

Govinda's Lotus Room: Kirtan Meditation—By Tribuvanesh and Friends. Enjoy the devotion and beauty of this new collection of favorite Kṛṣṇa conscious songs set to meditative melodies. 59 minutes. **$14.95** GACD630

Posters

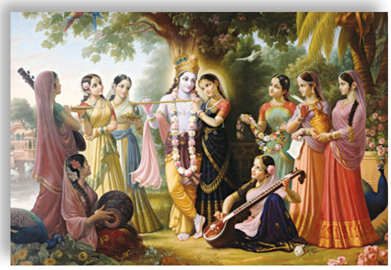

(a)

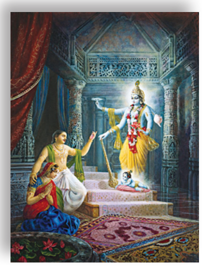

(b)

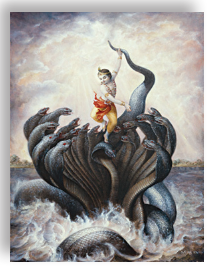

(c)

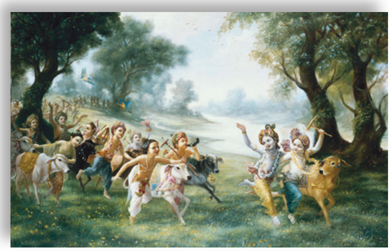
Kṛṣṇa Art Posters—Catch a glimpse of the spiritual world with these colorful art posters of Kṛṣṇa's pastimes. Each image is reproduced as a high-quality print on heavy-gauge, lightly textured paper called faux-canvas. Posters measure 19" x 27", with an image size of approximately 16" x 19" (varies by image). The image is surrounded by a 1" gold border and centered on a white background. ~~$12.95~~ each, **SALE $5.99**

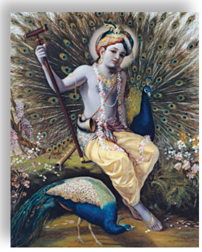
a) *Kṛṣṇa the Charioteer (Classic)*, MPRP117
b) *Kṛṣṇa Lifting Govardhana Hill*, B6RP208
c) *Moonlight Serenade*, B6RP218
d) *Kṛṣṇa & the Gopīs*, B6RP213
e) *Birth of Lord Kṛṣṇa*, MPRP159
f) *Kṛṣṇa Chastises the Serpent Kāliya*, MPRP135
g) *Kṛṣṇa & the Gopas*, MPRP119
h) *Kṛṣṇa & Peacocks*, MPRP129
i) *Kṛṣṇa & Balarāma*, MPRP132
j) *Rādhā-Kṛṣṇa on Swing*, MPRP124
k) *Rādhā-Kṛṣṇa*, B6RP212
l) *Rādhā Worshiping Kṛṣṇa*, MPRP422

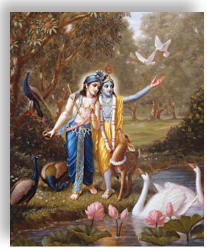

(d)

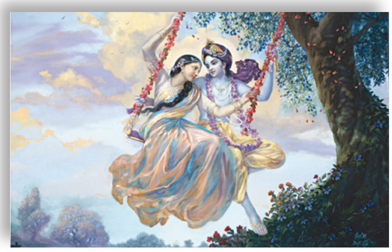

(e)

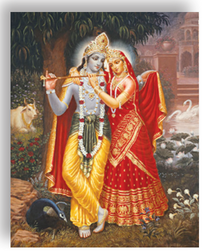

(f)

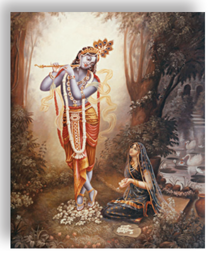

(g)


(h)


(i)


(j)


(k)


(l)

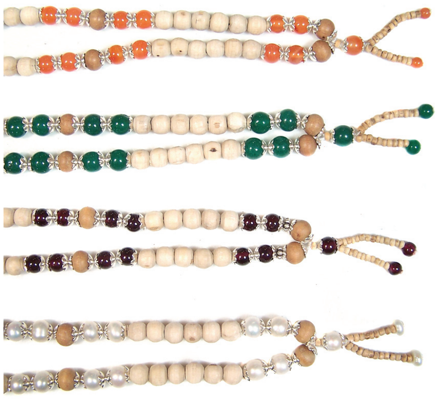
More posters available on-line!

Chant, Chant, Chant!

Japa Mālā Kit—Whether you're exploring the practice of mantra meditation, or you want to give an especially meaningful gift to someone special, you've found it here. This custom-made kit contains Tulasī chanting beads, counter beads, and a cotton bead bag. Also included are a laminated mantra card, an introductory pamphlet of instructions and good-to-know info, and a CD of Śrīla Prabhupāda chanting *japa*. The *japa* beads are up to ½" in diameter, and the strand is about 2' long. The elegant brown and cream case is 5¾" x 5¾" x 3" and ties closed with white satin ribbons. The box is made from 100% recycled boxboard covered in eco-friendly paper. **$13.95** KXGS633

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
CDJ-1
Sādhana Series

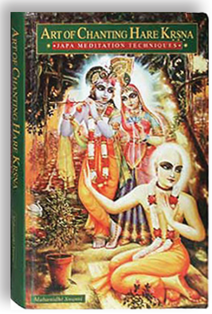
Śrīla Prabhupāda's Japa CDs—Bring Śrīla Prabhupāda's voice into your life with a CD of his *japa* time. Choose with or without shenai accompaniment. Each CD is approximately 70 minutes long. **$5.95** each B6CD32J



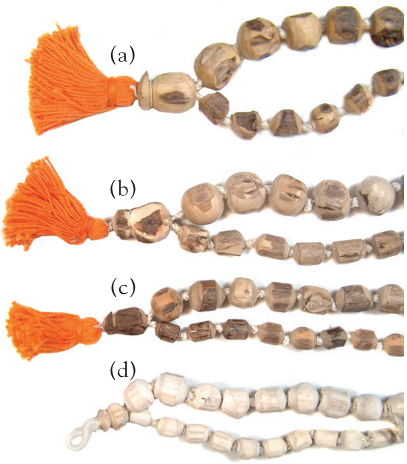
Mañjarī Tulasī & Sandalwood Neck Beads—Colorful gemstones, fragrant sandalwood, and Tulasī beads make these neck beads a great choice. Perfect for festivals or everyday wear. Choose from Orange Crystal, Green Jade, Garnet, and Pearl. These Tulasī beads are strung on tough nylon monofilament, with a barrel-clasp. Approximately 18", fits one time around most necks. The double-strand Y is 1" long. **$9.95** R3JT609

Large Jaya Jagannātha Print Bead Bag—This simple cotton bead bag is printed with the smiling face of Jagannātha. Choose from Pink, White, and Light Blue. A full 20" around at its widest, just over 11" from top to bottom with a 34" strap. Washable, fully lined 100% cotton. Made in India. **$2.95** GPGB27B

Large Jagannātha Rathayātrā Bead Bag—This cotton bead bag is embroidered with a detailed image of Lord Jagannātha, His brother Baladeva, and sister Subhadrā. Choose from Black, Purple, Aqua Blue, and Dark Green. Same measurements as above. Made from 100% cotton, fully lined. Made in India. **$11.95** GPBB30B



Art of Chanting Hare Kṛṣṇa—By Mahānidhi Swami. This book contains more than 108,000 words praising the Hare Kṛṣṇa mahā-mantra. It explains the science of mantra yoga and gives practical suggestions for improving concentration and controlling the mind. Hardbound, 352 pages. **$12.95** S2BH386



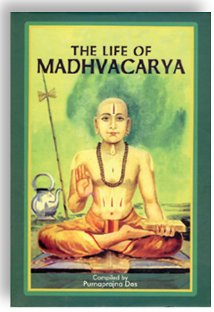
Japa Beads—As you chant the mahā-mantra, hold these sacred beads in your hand as ancient saints have done for centuries. Made in India.

a) *Mahā Tulasī Japa Beads (Oil Soaked)* are up to ½" in diameter, and the strand is about 30" long. **$19.95** R3GJ706
b) *Tulasī Japa Beads (Large)* are up to ½" in diameter, and the strand is about 35" long. **$15.95** R3GJ630
c) *Tulasī Japa Beads (Classic)* are up to ½" in diameter, and the strand is about 27" long. **$7.95** KCGJ603
d) *Neem Japa Beads* are up to ½" in diameter, and the strand is about 2' long. **$1.95** KCGJ602

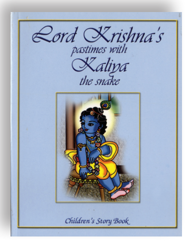
Gem Counter Beads—Just because it's useful, doesn't mean it has to be plain. These colorful gemlike counter beads will complement your bead bag or attire. Choose from Brown, Grass Green, Lavender, and Sky Blue. Twenty beads, a tassel, and a sturdy 12" adjustable cord. Made in India. **$1.95** S2GJ70G

Decorative Buttons—These popular paintings are now available on sweet little buttons. Customize your bead bag. Choose from *Prabhupāda*, *Nṛsiṁhadeva*, *Kṛṣṇa & Mother Yaśodā*, *The Butter Thief*, and *Kṛṣṇa in the Flowers*. 1½" diameter. The plastic shell and metal-pin backing are sturdy and secure. Made in India. **$0.75** each. S2SG25B

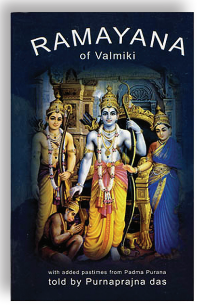
Kids' Books



The Life of Madhvacarya—Compiled by Pūrṇaprajña Dasa. The exciting story of the great devotee Madhvācārya, founder of one of the four Vaiṣṇava *sampradāyas* in Kali-yuga. Entertaining and enlightening for both teenagers and adults. Hardbound, 146 pages, dust jacket, 5¾" x 8½". Printed in India. **$14.95** S2BH215

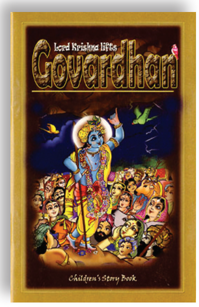


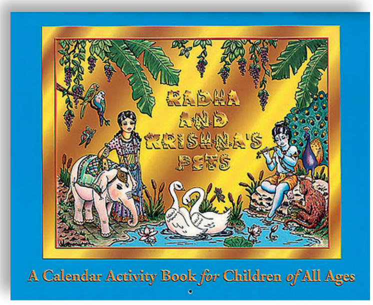
Lord Krishna's Pastimes with Kaliya the Snake—Edited by Tārinī Rādhā Devī Dāsī, illustrated by Vijaya Govinda Dāsa. Your child is sure to enjoy the story of how Kṛṣṇa conquered Kāliya and saved His friends and cows from the snake's terrible poison. Softbound, 32 pages, color illustrations, 4" x 5½". Printed in India. **$1.95** S2BK602



Ramayana of Valmiki—Retold by Pūrṇaprajña Dāsa. Vālmīki's Rāmāyaṇa is a wonderful narration of the pastimes of the Supreme Lord in His form as Lord Rāmacandra. Softbound, 363 pages, 5½" x 8½". Printed in India. **$8.95** P9BS716

Lord Krishna Lifts Govardhan—Written by Tarinī Rādhā Devī Dasī, illustrated by Vijaya Govinda Dāsa. Beautifully illustrated and fun to read, this storybook makes great bedtime reading. Lord Indra tries to teach Kṛṣṇa and the residents of Vṛndāvana a lesson and instead is amazed by Kṛṣṇa's power. This charming retelling is sure to capture your heart and your child's attention. Softbound, 31 pages, 5" x 8". Printed in India. **$3.95** S2BK633





Radha and Krishna's Pets: A Calendar Activity Book for Children of All Ages—By Bimalā Devī Dāsī. Encourage your child to learn counting, the days of the week, the months of the year, and all the holidays with this entertaining and educational book. Inspired by *Śrī Śrī Rādhā-Kṛṣṇa-gaṇoddeśa-dīpikā*, by Rūpa Gosvāmī. Softbound, 32 pages, 11" x 14". **$6.95** BFKA390

getting to know
wonderful
more about KRISHNA

Activity Books—Compiled by Rādhikā Dāsī and Hemāṅgī Gopī Dāsī. Stories, games, poems, craft projects, and even discussion topics are packed into these educational workbooks. Recommended for children around ten years old. Printed in India.

Getting to Know Krishna—Softbound, 40 pages, 11½" x 8½". **$4.95** GMBK775
Wonderful Krishna—Softbound, 88 pages, 8½" x 11". **$6.95** S2BC588
More About Krishna—Softbound, 90 pages, 8½" x 11". **$6.95** S2BK315

Child's Ārati Set—Teach your child deity worship with this miniature brass *ārati* set. The same quality workmanship as larger sets, but in a smaller size for little hands. At only 9" across and with a brass bell that stands 3" tall, this set is ideal for anyone with limited space. This set includes a one-wick ghee lamp, a *lota*, an *ācamana* cup with spoon, a hand bell, a water conch and holder, a flower plate, an incense holder, and a 9" tray. **$19.95** S2WT601

KRISHNA.COM STORE

P. O. Box 430, Alachua, FL 32616, USA • (800) 800-3284
Outside USA & Canada: +1 (386) 462-1241 or fax (386) 462-1761
E-mail: store@krishna.com • Web: www.krishna.com/store

Use this promotional code to get 10% off your next online order: BTG435D*

(Include item codes when ordering. Please print clearly.)

Please send me:	Qty.	Amount

(To order additional items, use a separate sheet.)

Subtotal ________

Payment method:
☐ Credit card
☐ Check / money order

S / H ($6 plus 10% of order)** ________
Sales tax (Forida only) ________
Amt. enclosed ________

Make checks payable to Krishna.com. (US funds only.) For subscriptions, make checks payable to Back to Godhead. We accept the following credit cards: VISA, MasterCard, American Express, Discover.

Name________________________________
Address________________________________Apt.________
City________________________State________Zip________________
Tel.________________________E-mail________________________
Card no.____________________Exp.________________S.C.***________
Signature________________________________

* Cannot be applied to previous orders. Excludes sale and clearance items, as well as shipping / handling charges. Expires Nov. 1, 2009.
** Orders outside US, $6 plus 25% of order. (For a more accurate shipping quote, please call or email us.)
*** Security code. Orders cannot be processed without 3-digit code on back of card (for AmEx: 4-digit code on front).

Krishna.com store 1.800.800.3284 or 386.462.1241

VEDIC THOUGHTS

The spiritual master is the external manifestation of God, who is situated in everyone's heart as Supersoul. For one who is very serious about understanding the Supreme Personality of Godhead, Supersoul immediately renders assistance by directing him to a bona fide spiritual master. In this way the spiritual candidate is helped from within and without.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Easy Journey to Other Planets, Chapter 2

The Supreme Personality of Godhead, His different potencies, and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully. These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity.

Śrī Caitanya Mahāprabhu
Śrī Caitanya-caritāmṛta, Madhya 6.196–197

The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated.

Śrī Prahlāda Mahārāja
Śrīmad-Bhāgavatam 7.9.11

Simply by material birth, human beings become attached within their minds to personal sense gratification, long duration of life, sense activities, bodily strength, sexual potency, and friends and family. Their minds are thus absorbed in that which defeats their actual self-interest.

Lord Śrī Kṛṣṇa
Śrīmad-Bhāgavatam 11.21.24

Knowledge of the sacred scriptures destroys many doubts and enables us to understand things beyond our sense perception. One who does not see through the eyes of the scriptures is actually blind.

Cāṇakya Paṇḍita

Kṛṣṇa will certainly deliver anyone who chants His names without offense or blasphemy.

Śrīla Vṛndāvana Dāsa Ṭhākura
Śrī Caitanya-Bhāgavata, Madhya-khaṇḍa 9.246

Other than those who are inclined to the service of the Lord, no one can possibly achieve happiness from the Lord's *darśana* [audience]. Since others consider the Supreme Lord an object of enjoyment, they lack a service attitude and are unable to achieve eternal happiness, which is the actual fruit of the Lord's *darśana.*

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Commentary on *Śrī Caitanya-Bhāgavata,*
Madhya-khaṇḍa 10.255

FESTIVAL OF INDIA 2009

Schedule for North America

September 12:
Philadelphia Rathayātrā

September 19–20:
Boston Rathayātrā and Śrīla Prabhupāda's Arrival in the USA Festival

September 26:
Washington, D. C., Śrī Rāma Vijayotsava

IMPORTANT NOTE: Some of these dates are not yet confirmed. Before scheduling your travel, be sure to confirm the festival date with the ISKCON temple in the city where the festival is to be held. Or e-mail Festival of India: madhuhadasa@gmail.com.

New York Rathayātrā, 2008